

THE
CONGREGATIONALIST

Boston Thursday 11 May 1899

THE
INCOMPARABLE CHRIST

THE whole creation can afford
But some faint shadows of my Lord;
Nature to make His beauties known
Must mingle colors not her own.

Is He a rose? Not Sharon yields
Such fragrancy in all her fields:
Or if the lily He assume
The valleys bless the rich perfume.

Is He a vine? His heavenly root
Supplies the boughs with life and fruit;
O, let a lasting union join
My soul to Christ, the living vine.

Is He a fire? He'll purge my dross:
But the true gold sustains no loss;
Like a refiner shall He sit
And tread the refuse with His feet.

Is He a rock? How firm He proves!
The Rock of Ages never moves:
Yet the sweet streams that from Him flow
Attend us all the desert through.

Is He a sun? His beams are grace.
His course is joy and righteousness:
Nations rejoice when He appears
To chase the clouds and dry their tears.

Nor earth, nor seas, nor sun, nor stars,
Nor heaven His full resemblance bears;
His beauties we can never trace,
Till we behold Him face to face.

BY ISAAC WATTS

The Business Outlook

Although it is between seasons, the volume of trade moving is believed to be in excess of last year, when the business was of very large proportions. Retail trade in particular is good, the more seasonable weather stimulating this class of business. The special features are the great activity in iron and steel, in which shipments are very heavy, and in building and real estate. Copper retains all its previous strength, with the huge copper consolidation the paramount factor of interest in this industry.

Lumber and building materials generally show advancing tendencies. In cotton goods there is a feeling of considerable firmness. Raw cotton has been weaker. There seems to be considerable buying of domestic wools for speculative account, and prices are firm in sympathy with the advance in foreign marks. Hides and leather are very strong, and boots and shoes are commanding higher prices. Bank clearings for April show a gain of sixty-six per cent. over last year, and for the first week of May they aggregated a total of \$2,162,918,000, an increase of eighty-four per cent. over last year, and of ninety-three per cent. over 1897.

The stock market has ruled very weak, and many weak holders have been obliged to sacrifice their holdings.

Marriages

The charge for marriage notices is twenty-five cents.

DAVIES-COULTER—April 25, Rev. David D. Davies of St. Louis Park, Minneapolis, Minn., and Mary G. Coulter of Columbus, O.

OLMSTEAD-FULLER—In Cambridge, May 2, Rev. Charles Olmstead of Three Rivers and Alice M. Fuller of Cambridge.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GOULD—In Worcester, May 8, Rev. George H. Gould, D. D., aged 72 yrs. Fuller notice next week.

TEMPLE—In Reading, May 6, Martha Reynolds, widow of Amos Temple and daughter of the late Rev. Freegrace Reynolds of Wilmington, aged 83 yrs., 6 mos.

DEACON GEORGE C. LANCASTER

Died in Tilton, N. H., April 17, at the age of eighty years, having been born in Northwood, N. H., Oct. 11, 1818. It was his privilege, last September, to observe the sixtieth anniversary of his connection with the church of Christ by partaking of the communion with the Congregational church in Northwood which he first joined. He loved the church and was greatly interested in its work. An honorary member of the A. B. C. F. M., he regarded the *Missionary Herald* and *The Congregationalist* as powerful formative influences in his life. He loved his country and watched with interest the providence of God as he saw it in the affairs of nations. He was pre-eminently a man of faith and prayer. Strong in his convictions, firm in his friendships, kind and appreciative in his home relations, he has left an impression for good on all who knew him. After months of patient suffering he fell asleep, feeling that all was well. C. C. S.

ALBERT F. HAYWARD

Died at the Newton Cottage Hospital, May 2. He was born in Bridgewater, Jan. 24, 1840. In 1857 he engaged in the confectioner's business in Boston, and continued in it up to the time of his death. He was in recent years senior member of Forbes, Hayward & Co. He was connected with Pine Street Congregational Church, and was teacher and superintendent in its mission school. Later he was a member of Berkeley Street Church. He resided for some years in Cambridge, and was a member of the North Avenue Congregational Church.

In 1876 he took up his residence in Newton Highlands, and was prominent in all the interests of the church, the community and city. He was deacon in the Congregational church 1877-1886 and 1894 to his death, superintendent of the Sunday school 1888-1890 and since January, 1899. He was a liberal supporter of the church and of all Christian work. His quiet and widespread benefactions will be sorely missed.

He was at one time president of the Newton Highlands Improvement Association. He was a member of the legislature in 1897-98, and declined a nomination for 1899. He was at one time president of the National Confectioners' Association. He was a man of sterling character and of steadfast Christian faith, consecrated to his Master.

MESSRS. GILCHRIST & Co., whose announcements have often appeared in our advertising columns, have become advocates of the idea of expansion—at least as far as their business is concerned. This last week a deal was consummated whereby they came into possession of the lease, entire stock and good will of the well-known furriers and hatters, A. N. Cook & Co. By connecting this store with their own, one can pass from Winter through to Washington under cover. That the addition of this extra store was necessary to accommodate the steady increase of Messrs. Gilchrist & Co.'s business is a tribute to the firm and their business methods.

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Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

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The Recorder founded 1816: The Congregationalist, 1849

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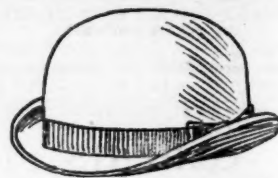
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Volume LXXXIV

Boston Thursday 11 May 1899

Number 19

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The Congregationalist Services

No. 28, For the Day of Pentecost; No. 14, Memorial Day; No. 15, Children's Sunday; No. 16, National; and 35 other Services. 100 copies 60 cts. postpaid. Sample set, 15 cts.

A Waymark *The Congregationalist* is, from the point of view of journalism, a composite affair. Into its own life, from time to time, have been incorporated other journals, and to the long list the *Christian Mirror* of Portland is added this week. But there are two special lines along which its ancestry may be traced. The fact that it continues the *Boston Recorder*, started in 1816, justifies its claim to be the oldest religious newspaper in America, but its present name is inherited from the paper that in May, 1897, was merged with the *Recorder*. *The Congregationalist* was started fifty years ago this very month, in May, 1849, and we have been interested in taking down the first volume and perusing again the initial number, a four-page sheet of the blanket type, and differing as much in its typographical appearance from *The Congregationalist* of today as in its style of editing and the character of its contents. The salutatory is signed by its first editors, Rev. Edward Beecher, Rev. Joseph Haven and Rev. I. N. Tarbox. With them were associated as editorial contributors Drs. Storrs, Edwards, Clark, Kirk and Budington. A single sentence from the introductory editorial will show the purpose animating the projectors of the journal. After affirming their loyalty to Congregational principles the editors say: "Though we shall feel it our duty to explain them to the best of our abilities, we shall endeavor to do so in a catholic spirit, never exalting external forms above the higher principles of holiness and truth, by which all true believers are united to God." We trust this same spirit, at once positive and broad, dominates those now controlling the paper. In view of this completed half-century, we shall be glad to have any of our readers whose memories stretch back to those early days communicate with us. It may be possible to prepare a list of persons who recall the paper as it was at its start or in the early fifties. Let us hear from you, fathers, brethren and sisters.

Our Denominational Record for 1898

The advance summaries for the new Year-Book are printed on page 690. It is a truism to say that statistics are only a partial record of history, and even so far as they go they are liable to misinterpretation. But they reveal conditions which must stir us all to deeper thought, self-examination and prayer. The annual gain of the denomination appears from these figures to be only six churches and 2,370 members. The adult baptisms are 1,803 less than the previous year, and infant baptisms 1,170 less. There is a loss of 3,001 members of Sunday schools. It should be said that the statistics of Sunday schools in care of the Sunday School and Publishing Society not directly connected with churches would add to the total over 60,000. The additions to the churches on confession, 25,189, are smaller than in any year since 1885. The benevolent contributions have fallen off \$552,405 from 1897, and the home expenditures have increased \$82,093. It should be said that an individual gift in 1897 of \$500,000 reported by a single church gave an abnormal increase for that year. The publication of these summaries should move every Congregationalist to consider anew his own personal responsibility for our own branch of the church of Christ. What can each one of us do to make its power and prosperity commensurate with the promise of our Saviour and Lord?

Eight Ready to Go

The Prudential Committee of the American Board finds itself confronted with urgent and imperative appeals from its missions for re-enforcements. The strain of the past five years, in which the men and women at the front have tried to share with the committee the financial burdens, is beginning to tell upon the missionaries. Hence arises this pressing call for help. But the committee is crippled for lack of money. In the past few weeks eight young people have been approved as suitable candidates for appointment, and they will receive appointment as quickly as the money is at hand. Surely here are need and opportunity, demand and supply, crisis and relief, and all waiting upon the response of the friends of missions.

Safeguarding the Marriage Relation

Several communications—among them one from Rev. Dr. S. W. Dike—heartily approving of our editorial last week on the Ethics of Re-marriage encourage us in the hope that our clergy are awakening to their duties in safeguarding the family life of the nation. Cardinal Gibbons of the Roman Catholic fold, preaching in a New York pulpit last Sunday, did not hesitate to refer to the recent scandalous marriage in high life as a "crime against

the law of Jesus Christ." Dr. Dike calls our attention to the fact that in a minority report on the subject of marriage and divorce, which he submitted to the last National Council, he suggested a practical method of bettering conditions, which method, if adopted by our Congregational clergy, would perceptibly lessen the number of such scandalous affairs as the one recently witnessed in Greenwich. He then said, and he still suggests, "that our pastors be invited to follow so far as they can some principle of Christian comity in acting upon applications for the celebration of the marriage of persons who could not be married under the rules of the church to which they belong, and therefore apply to our ministers for the service. Many complaints come to my knowledge that ministers in other communions find their own rules evaded by the readiness with which pastors in Congregational and other churches grant these applications. May it not be well for our own ministers to make it their general rule to refuse to celebrate the marriage of such, not, it may be, on the ground of any inherent impropriety in the marriage itself, but as a proper respect for the rules of another communion?" Here is another field for the display of that interdenominational comity which is the ideal toward which we are all working.

The Growing Opposition to Dr. Briggs

Bishop Potter has not announced a date for the ordination of Professor Briggs to the priesthood in the Protestant Episcopal Church, and the belief is current in New York now that he will not do so in the immediate future, if ever. The High Church clerical unions throughout the country are making known their approbation of the course of Rev. Mr. Clendennin in refusing the use of his church for the ceremony, and the same party also stands ready to protest formally against the ordination should Bishop Potter announce his intention of proceeding. Full knowledge of these facts probably has made Bishop Potter cautious, for a heresy case in the diocese of New York, with the American public as spectators, is not at all to the liking of the opportunist head of that diocese. Having walked so warily for years between the extremes of opinion held by Heber Newton and Father Ritchie, he does not choose now to be a party to a *cause celebre* which would reveal in clearest light that the Protestant Episcopal Church is not the church of "comprehension" which its loyal adherents assert it is. But what if Professor Briggs, with his well-known belligerency, should insist on ordination? That would be hard indeed for the bishop. But how can he fail to? The truth, as he sees it, certainly is as worth fighting for in the Episcopal fold as it was in the Presbyterian.

The English Fight Against Seven Day Journalism

Great is the power of the purse, but greater the power of public opinion. Last week we chronicled the aggressive movement by English Christians, chiefly the Free Churchmen, against "seven day" London journalism. Banded together in Free Church councils and incited to action by their greatest preachers and ablest religious weeklies, they had set out to make the proprietors of the *London Mail* and the *London Telegraph* understand, through the use of the boycott, that the English Christian public felt it unnecessary to have Sunday newspapers, and that they deemed it selfish, hence unchristian, to impose upon journalists and distributing agents the additional toil involved. Already signs of victory are in sight. Lord Rosebery, the influential and popular former leader of the Liberal party, has publicly avowed his desire that the money-making enterprise of the proprietors of *The Mail* and *The Telegraph* be given up, and that, to quote his own expressive phrase, "a truce with God" be declared. He said this in the presence of the offending proprietors, Messrs. Harmsworth and Lawson, and he went on to state that Mr. Harmsworth of *The Mail* was willing to give up the attempt if Mr. Lawson of *The Telegraph* also would stop. Mr. Lawson's reply is not published yet, but the tenor of the reports from London, sent in almost every case by men who depreciate Free Church movements usually, is that the fight on the part of six day journalism is won, and that the reverse met by James Gordon Bennett a few years ago is repeated now.

Of course our English brethren have had the great advantage in this fight of carrying it on in a time when the nation was at peace, and when news as such was not a superlatively valuable and much desired commodity. Sunday journalism in this country took root during the Civil War, when the most thoughtful men in the community and the most considerate friends of Sunday rest found it difficult to abstain from reading the Sunday newspaper. But after this admission is made, what is there to be said against the American Christian public using precisely the same weapons and recapturing the fort taken by the enemy? It only needs such a marshaling of forces as the Free Church Federation in England provides, and a belief on the part of the rank and file—readers and advertisers—that the boycott is a legitimate weapon to use. As for the plea of necessity, the argument that the Sunday newspaper satisfies an imperative demand, what becomes of it in face of the fact that the British public finds it possible to go from Saturday night to Monday morning without newspapers, and that in Victoria, Australia, the publication of Sunday newspapers is a serious criminal offense? Greed, pure greed, on the part of proprietors, and thoughtlessness and inertia on the part of Christian laymen during the past generation, explain the present proportions and entrenched strength of an evil in this country which is doing more to vulgarize the common life and undermine the habit of reading good literature and the habit of religious worship than any other force cognizable.

The moral of all this is that not till the Christian forces of this country get together and determine to fight evil, rather than each other, an enemy whose conscience is its purse will give up the field. When they do arouse, when they do so combine, they will find allies where they least expect them, just as the English brethren have done. The working journalists of this country hate to toil seven days a week just as much as English journalists do. Give them a chance to let the fact be known and they will be found to be allies. The news agents and the host of laborers involved in the business of scattering the product of the presses are equally fond of the weekly rest day. In England the News Agents' Union has fought the scheme tooth and nail, while Sidney Webb, the socialist, and John Burns, the labor leader, have taken to the platform as foes of Sunday toil.

Our Colonial Policy

We must have a colonial policy. That is certain because we are actually engaged in directing the affairs of several millions of people as colonies. It is useless to consider longer how we might have avoided the burden. It is folly to discuss how we might still shirk the responsibility. Who that knows the American people believes that this Administration or any other that may be elected by the people will retreat from the Philippines and leave them in a condition of anarchy? It is encouraging to note that some influential journals, like the *Boston Transcript*, which have vigorously protested against our Government assuming the care of colonies, are coming to accept the situation. The correspondent in Cuba of *Harper's Weekly*, a journal which has strongly opposed the Administration, frankly acknowledges that he went there with the earnest purpose to get material to controvert ideas of expansion; but he declares that, after a thorough study of the situation, he is convinced that if the United States troops should withdraw anarchy would speedily follow, bringing conditions worse than the horrors of war which moved this nation to interfere. The simple fact is that we are committed to a guardianship of great tropic islands from which we cannot now withdraw.

What, then, ought to be our policy? We must administer these colonies with a view to their advancement in civilization and not for our own gain. Any other policy will certainly result in humiliating failure. We must aim to lead them to self-government with strength sufficient to maintain inward peace and to protect themselves against aggression from other nations.

How can we do this? We must not abandon our ideals, but we must not let our traditions bind our hands. We must reverence our Constitution and other historical documents of state, but we must adapt our Government to accomplish best the business we have undertaken. The task is a difficult and a long one. The inhabitants of the island of Luzon are divided into nationalities which speak at least seven different languages, while other islands of the group are almost as foreign to Luzon as to the United States. These peoples must be brought into national unity. They have various stand-

ards of morality, all of low order. They must be taught to deserve and to have confidence in one another, to restrain and control themselves, to seek the development of their people to an honorable place among civilized nations. Is this likely to be accomplished in the present generation?

We need skilled, self-sacrificing leaders of men, who are attracted by the heroism of serving a nation in peace to make it great more than by the heroism of subduing it in war. It is already demonstrated that we have such men, and the President has found them. There are many like Colonel Waring, who gave his life for Cuba; like General Wood and other heroes, who are putting their lives at the service of our colonies. We have had control in Cuba and Porto Rico only a few months. Yet already just laws are being enforced, cleanliness inaugurated in cities, material resources developed, financial soundness established, the sanctity of marriage affirmed and promoted, equal religious rights and privileges recognized, educational work systematized, with increasing responsibilities placed on native officials. Our government is hopefully settling down to its new business. We are forming by actual experience a colonial policy, while some theorists—not, however, those occupying chairs of history in our universities, for they almost unanimously accept the issue as settled, and are already giving of their wisdom in framing a policy—are discussing whether we shall have one or not. The trend of it is indicated by proposals reported as being discussed between the Philippine Commission and native leaders, and soon to be submitted to the President. The principles which must underlie it are stated by Mr. Kimball in another column, and we share his regret that some of our able statesmen have, by their protests against any policy, thrown away their opportunity to use the influence they had acquired to help the country to the adoption of a wise policy. That the echoes of their protests will soon die away we hardly dare to hope.

No doubt some individuals and newspapers will continue to declare that we are unfit to help these nations, and that they are unfit to profit by our service in their behalf. It will be easy to point to examples in current events which will seem to them to prove both assertions. There will continue to be those who will insist that the objects of our care are not worth the sacrifice we are making, and that we are making it from mean motives; who will stand with their faces to the past, bewailing the fact that it is past and trying to demonstrate how we might have held on to it. The nation ought to be as patient with its own citizens who refuse to help to carry its burdens as with those who resist its service in the colonies it seeks to benefit.

But the American people have faith in their ability to take a foremost place in advancing the world's civilization and in enriching the human race. Underneath all the toil and turmoil is a faith in God and in mankind as having possibilities of likeness to him, and in our mission to bring men into this likeness, which will sustain us in our great task. This is the true missionary spirit. It is not the aim

to proselyte those of other religions than ours, but to give them the advantages which have made our nation great, and to hold clearly before them the principles of Christianity, which are the basis of our prosperity.

Surely Christians will not be found obstructing a colonial policy with this end in view. Their voices will not be heard in complaint and criticism. Let us rejoice that we are chosen to take so large a part in the redemption of the world.

The Congregationalist and State Papers

In at least a dozen States of the Union Congregational newspapers have been maintained for a considerable period of time. Usually they have had the indorsement of their State associations. In many cases they have been ably edited. Heroic efforts have been made to circulate them. But after much gratuitous labor and the expenditure of considerable money nearly all of them have disappeared. Their history has demonstrated that State denominational newspapers rarely can be self-supporting and have no sufficient claim to be supported by charity.

A year ago the *Congregational Record* of New Hampshire died. Its editor, who had tried to do the work of half a dozen men, came near dying from the weight of his burden. He made as good a paper as one man could make, who had to be at the same time editor, manager, publisher, advertising agent, subscription agent, and fill all the other offices down to the errand boy, besides preaching to get his daily bread. The *Vermont Chronicle*, which was a separate edition of the *Record*, passed away with its twin. The *Congregationalist* has endeavored to fill for their readers the place these papers left vacant, and to furnish the larger service of a national denominational newspaper.

With this issue the *Christian Mirror* of Maine is united with *The Congregationalist*. The *Mirror* is one of the oldest religious papers in this country. It has been a worthy exponent of Maine Congregationalism. Its editors have been scholarly men, with notable gifts as religious leaders and journalists. None of them has had a more honorable record than Dr. Merrill, who now turns from the editorial chair to become the dean of Fisk University, while he will also be our Southern correspondent. For five years he has tried to do the work of the editorial and business offices of a newspaper and at the same time to fill the pastorate of a church. The great increase in the requirements of religious journalism in recent years makes this combined task simply impossible.

The plea of a State paper for support is that it furnishes local denominational news. So far as that has any general interest, *The Congregationalist* is able to do it and to interpret its significance in the denominational life. We point by way of illustration to the broadside of Maine news in our issue this week. We cannot, it is true, find space for local gossip, with which a State paper often pads its columns. But it is of far more value to the Maine reader, for instance, that he should know what of importance has transpired in the Congregational churches of the whole country than that he should learn that two ministers ex-

changed pulpits last Sunday, or that a meeting house in Aroostook County has been furnished with a new carpet.

Religious journalism has been practically revolutionized within the last ten years. To fill its place and hold its constituency it must offer each week a survey of the news of the world and give a Christian interpretation of its meaning. It must speak to its readers as pastors and people, as sovereigns and citizens, as educators and students, as parents and children, as employers and laborers, as partners in the complex social life of our time, and must regard them all in the light of their duties and privileges as Christians. It must speak to them with such sympathetic interest in their varied relations and in a voice so wise and true as to command their attention in the midst of the discordant voices of a babel press shouting its daily messages into their homes. A first-class religious journal requires the labor of many more trained workers than it did in the last generation. It demands a much greater outlay of money, while the financial returns are smaller.

Yet we believe the influence of a strong religious journal is greater now than ever before. Our denomination requires such a newspaper to maintain its integrity and to insure its growth. If *The Congregationalist* is such a paper—and we are encouraged to believe it is by the assurances of our readers and by a steady increase in its circulation—then it should have the hearty support of Congregationalists throughout the country. We welcome to our constituency nearly 1,000 readers of the *Mirror*, whose names we have not found on our list. We propose to furnish to them the news of Maine churches and to help them to understand and interpret the progress of Christianity throughout the world. We ask their support to the end that our denomination may continue to be worthily represented in the ranks of religious journalism.

Mistaking the Spirit's Teaching

To some people it appears a defect in Christianity that its adherents, who claim to be able to determine their duty quite clearly, so often evidently mistake the Spirit's teachings and go astray. This is because human nature is not changed in its essential qualities by conversion to Christ. The life-purpose is reversed and consecrated, but the nature remains human still, and liable to the temptation and weakness which inevitably besets humanity. Moreover, the experience of learning to detect the true from the apparent teaching of the Spirit is an important element in the soul's discipline, although necessarily involving the possibility of many a sad mistake. It is not strange therefore that we often mistake the Spirit's teachings. But we need not be disheartened if we are conscious of making such mistakes less frequently and in less dangerous forms.

We make mistakes thus perhaps most commonly by assuming our own conclusions to be those suggested by the Spirit. We naturally regard as most likely to be right that which seems to us best. It is hard to discriminate between the apparent best and the true best, because of the limitation of our range of knowledge.

This temptation is especially grave in the cases of the impulsive and hasty. The error is often committed with good intent and an entire disposition to follow the divine will. It is due simply to imperfect examination of evidence. Too great care cannot be taken to be sure of the divine teachings, or what we suppose them to be. When we are sure of the way we can go forward safely. Until we are sure of that we ought not to go forward at all.

By following injudicious advice we also mistake the Spirit's teachings. Of course we do not apply to those from whom we expect unwise advice, still less to such as might have evil purposes in their suggestions. But even those who enter most fully into our conditions and have the warmest desire to help cannot see matters exactly from our point of view. After all, the final judgment is with us individually, and advice, however well meant or sagacious in appearance, may mislead because of lack of the knowledge of something that ought to be known. We cannot avoid seeking advice and using it. Indeed, we should be glad to avail ourselves of it, but it must be weighed and pondered before being accepted. It may be the best possible in intent and yet be evil, because not thoroughly enlightened on the results to which it leads.

We make the same mistake again by neglecting general principles and being influenced too largely by particular facts. No matter how important special occasions or events may be, they can be treated with safety only with loyalty to the great underlying truths of the gospel which Christ has declared. Sometimes we are brought face to face with emergencies where for the time being it seems almost necessary to make exceptions and disregard some general truths. But in the end we are almost certain to find that by such disregard we have erred. This doubtless constitutes a part of our mental and spiritual training, and the sooner we learn the lesson that loyalty to the Holy Spirit always involves fidelity to his teachings, without exception, the sooner we shall develop that measure of character and spiritual strength which will insure victory as the rule of life rather than defeat.

We cannot too confidently assure ourselves that the Spirit of God watches over us, ready to bestow enlightenment in every crisis as well as in the commonplace affairs of every day. We need not doubt that every detail of life may be determined in accordance with its teaching, but we may not expect enlightenment from on high without conscientious effort to attain it. We need not mistake what it is, but we are purposely so placed that we shall mistake unless we strive faithfully to determine the truth. God does not wish his earthly children to be mentally or spiritually feeble, and therefore he compels them to put forth their own energies that they may be developed.

One of Gen. Leonard Wood's lieutenants in the Santiago campaign says of him: "I never knew a purer man in deed or thought. Not one of the Rough Riders but was better for associating with him. His moral influence was tremendous. His great soul, his repose of manner, his personal dignity, his respect and obedience." And this man is now

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governor of Santiago Province, honored by its population and working wonders in transforming its life. What that transformation has been General Wood tells in the *May Scribner's*.

Current History

The Situation in the Philippines

Operations of a dual character are now under way. Generals MacArthur and Lawton, under orders from General Otis, are renewing the conflict at arms and are slowly but surely surrounding the Tagalos to the north of Manila, who are beset in the rear by implacable foes of other tribes. At the same time President Schurman and the other peace commissioners are negotiating terms of peace, which, while asserting the principle of undisputed authority for which the Administration has contended from the time of the ratification of the Peace Treaty, will also recognize to a large degree the demand of the Tagalos for home rule on the island of Luzon. In short, the Tagalos will get, after much bloodshed and misunderstanding, what the inhabitants of the island of Negros have had from the day when their leaders and they heartily welcomed American suzerainty and protection. The Administration is confident that the beginning of the end is near, and that Aguinaldo's power in Luzon is broken, and that elsewhere in the archipelago it never has had any other force than the fear inspired by him. The decision to enlist native allies from tribes other than the Tagalos, and the decision to use Chinese coolies rather than mules and ponies as burden-bearers are interesting new developments of the situation.

Condemnation and praise of the Administration for its policy in the Philippines abounds at home. Elsewhere we comment on the Edward Atkinson episode, his course failing even to win the approval of the Anti-Imperialist League. Three large expansion mass meetings held in Chicago last Sunday afternoon are counted as more than an offset to the anti-expansion meeting held the week before. Ten thousand people were in attendance. Ex-President Andrews of Brown University and Dr. Lyman Abbott sent letters of approval and sympathy. Bishop Samuel Fallows and Rev. Dr. P. S. Henson, Congressman Dolliver and Hon. William Dudley Foulke, the eminent Indiana civil service reformer, spoke.

War Department Scandals

The commission of high military officials summoned to investigate the administration of the War Department, especially during the campaigns in Cuba and in Porto Rico, has reported to the President and he has approved its findings. That the report, with its condemnation of various officials, will lead to discipline of the offenders, or bring about any radical reforms within the department, is not likely. The effort of the Administration now is to hush matters up as much as possible to avoid further publicity, and Secretary Alger is not the man to inaugurate reforms, neither has he the disposition or the nerve to fight the bureaucracy within the department. For anything of that description we must wait for a different type of man as Secretary of War, and this we venture to say, notwithstanding General Merritt's fulsome eulogy of Mr.

Alger last week. The commission apportionings blame quite evenly among the officials below Secretary Alger. There is no attempt made to conceal the fact that there was gross mismanagement on the part of the commissary department, especially by General Eagan, and it is admitted that the canned beef sent to the soldiers was unsuitable as rations in the climate in which the campaigns were waged. General Miles's charges relative to chemically prepared refrigerated beef are not deemed as proved, and he is censured for not immediately reporting whatever suspicions he may have had respecting the unsuitability of the food to the War Department instead of waiting for the campaigns to end and then informing the public in a way clearly at variance with good discipline and military propriety. The purchase of so much canned roast beef without any adequate test of its suitability is termed "unwarranted and reckless—a colossal error, for which there is no palliation." How, in the light of this indictment, former Commissary-General Eagan can escape another trial we fail to see. There is a general disposition throughout the country to treat this as a "white-washing" report, one that accentuates the differences of opinion and ambition between General Miles on the one side and Secretary of War Alger and Adjutant-General Corbin on the other; and the impression is given that it is part of a conspiracy within the department, to which the Administration is accessory, to break down the influence of General Miles within the army. We are loath to believe this, and yet there are some facts which seem to justify the suspicion. It might as well be frankly said that tendencies are apparent at Washington now in the army very similar to those observable in Paris. We would not intimate that the plant is as firmly rooted, or has brought forth so much fruit, but the root is there.

Use of the Mails Denied to Mr. Atkinson

Mr. Edward Atkinson of Boston is a widely-known statistician and writer on economic themes. He is a vehement and unreconcilable critic of the Administration in its conduct of affairs in the Philippines, and his pen and purse have enabled him to disseminate his views widely among voters at home. He recently addressed the following letter to the Secretary of War:

BOSTON, April 22, 1899.

To the Secretary of War; Sir: I desire to send a large number of the inclosed pamphlets on *The Cost of a National Crime, The Hell of War and Its Penalties, Criminal Aggression; By Whom Committed?* to the officers and privates in the Philippine Islands. I therefore desire to know whether or not these documents can be sent directly through the War Department or may be forwarded in due course of mail. A list of regiments is desired, and if there are printed lists of officers available they would serve me a very useful purpose.

EDWARD ATKINSON.

To this letter no reply was sent. These pamphlets contain arguments and statements not calculated to conserve the discipline of the army in the Philippines, and sure to provoke the misapprehension and mistrust of the natives relative to the purpose of the United States toward the inhabitants of the islands as repeatedly set forth in official declarations by the President and his agents. Deeming it unwise to permit these documents to find

their way to the Philippines, the President and his Cabinet last week ordered the postmaster at San Francisco to withhold them from the mails for Manila. There is no disposition to interdict their circulation in the United States. Mr. Atkinson admits having sent these pamphlets to the members of the Peace Commission and to the correspondent of *Harper's Weekly*, but denies that he has sent them to officers and privates in the army, although he frankly admits that he would have done so if he had secured the addresses. Attorney-General Griggs asserts that Mr. Atkinson has been guilty of treason, but he adds that the Administration has no intention of pressing the charge. This attitude provokes criticism as being a condoning of crime.

There can be no possible justification for Mr. Atkinson's course in planning to create dissension in our army in the Philippines and to dissuade it from service. Such an act, far from being merely a criticism of the Administration, is an attack on the United States Government and an attempt to aid those in insurrection against it. It deserves the strongest condemnation. Yet, in our opinion, the Administration might have prevented Mr. Atkinson from doing any serious mischief without giving him and his pamphlets the advertisement which he apparently sought and which has pleased him. It would have been easy for the United States authorities at Manila to prevent the distribution of these treasonable documents. It was not necessary to take Mr. Atkinson's request so seriously. The Administration has subjected itself to the natural though unjust charge of attempting to suppress freedom of speech and has afforded to those who seek to make its burdens heavier an opportunity to embarrass it more than before.

The Peace Conference at The Hague

Russia is said to have protested against Germany's selection of Professor von Stengel as one of her delegates to the Peace Conference which convenes on the 18th at The Hague, and very naturally. Both before and since his appointment Prof. von Stengel has made it clear in pamphlets on the subject of war that he has no sympathy with the conference or its aims.

There is universal recognition in Europe of the fact that the American delegates will rank high among the negotiators in the scale of ability and character, and that they will carry unusual weight as representatives of a nation which has had so much more experience than other Powers with the beneficent workings of international arbitration. It is the duty of the American public to stand back of its delegates with prayers and sympathy. As Bishop Potter says in a letter to the clergy of the diocese of New York:

No disciple of Jesus Christ, no friend of a higher ideal in the matter of international relationships, can be indifferent to such an event. And it pre-eminently becomes those who are the followers of the Prince of Peace to hail with thankfulness this conference, and to pray for God's blessing upon its deliberations. Whatever there may be that is noble or heroic in war, its methods are destructive and its end is bloodshed. We have advanced far enough to settle our personal differences in better ways. Surely it is not a "vain imagining" to believe that States and nations may do no less.

To secure that end he bids his subordinates to pray for the conference, and the prayer he has written is so apt that perhaps its publication here will serve as a working model for clergy and laity who are not Episcopallians:

Almighty God, who hast made of one blood all nations to dwell upon the face of the earth, and who teachest men to be of one mind in an house, we beseech thee that as thou didst preside in the council of the blessed apostles so thy Holy Spirit may abide in and with those who are soon to be convened to promote peace and good will among the nations of the world. Enlighten their understandings, constrain their wills, touch and transform their hearts and by thy mighty power make them to think and do the thing that pleaseth thee, so that by what thou mayest suggest and they may devise peace and happiness, truth and justice may in all lands prevail; and thus the day be brought near when men shall beat their swords into plowshares and their spears into pruning hooks; until, all thy children being taught of the Lord, great shall be the peace of all kindreds and nations and tongues; to the everlasting triumph of thy law of love and the glory of thy Holy Name, through Jesus Christ our Lord. Amen.

Affairs Abroad

Lord Rosebery's speeches during the last week are interpreted as indicating that his policy for the Liberal party in Great Britain is for it to accept imperial expansion heartily, to forsake Irish home rule—in short, to take up the position which Mr. Chamberlain and the other Liberal Unionists took many years ago. Such a policy naturally displeases the Radicals, the Irish, the convinced home rulers and the "Little Englanders," but it is the remedy for Liberal resuscitation proposed by a very astute political leader, who, whatever he may say to the contrary, is not prepared to retire from the political arena.

Cecil Rhodes has failed in his endeavor to induce the British Government to finance his new African railway schemes, but he seems still to have a grip on the confidence of London financiers and the stockholders of his various companies, and the reception accorded him last week in London's financial center may salve his wounded pride as he thinks of the ministry's caution. Everything points to a culmination soon of the struggle between the Boers, led by President Kruger of the South African Republic, and the Power which claims suzerainty over the external affairs of the Transvaal. The recent petition of British and American residents of the Transvaal for redress of internal grievances suffered under the rule of Kruger and the Dutch, indorsed as it was by Sir Alfred Milner, is one that no ministry could overlook. On the other hand, the Boers are known to be arming and preparing for the conflict which they deem inevitable. Great Britain is comparatively free now to engage in a struggle, having come to terms with France and Germany respecting Africa and with Russia respecting China. Hence, while it is known that Lord Salisbury is opposed to Mr. Chamberlain's belligerent policy, it is also felt that even he, opportunist as he is, may be forced to unsheathe the British sword by some untoward act in the Transvaal, so palpitant with feeling is the situation there now.

Slowly but surely *Figaro* publishes testimony the drift of which tends to convince all who read it without prejudice that Dreyfus is but a scapegoat for vil-

lains high up on the general staff of the French army. But terrible questions still remain unanswered. Will the judiciary of France subordinate justice to what the French are pleased to call "the honor of the army?" Will the nation choose darkness rather than light?

Spain having received the \$20,000,000 from the United States for the Philippines, now witnesses a fight among her publicists as to its expenditure—whether it shall be used to rebuild a navy, or strengthen the treasury by the payment of long-standing debts. Spurred on by the example of the great Powers, Spain now seems bound to force China to cede territory to her as restitution for a breach of neutrality laws during the recent war in the Philippines, the rebels having used Chinese ports as places for procuring and shipping arms.

The fall of the Italian ministry is attributed to the candor or duplicity of one of the cabinet in making public documents of state, thus exposing the real animus of the ministry in the recent attempt to wrest territory from China.

A truce obtains in Samoa, pending the arrival of the joint commission. German public opinion seems more anti-British than ever.

NOTES

The election of a Democratic mayor in Baltimore, after Republican control of the city for some years, is due somewhat to the sharp drawing of race lines in the contest, and also to the shifting of the independent, unpurchasable vote.

The expulsion of General Eagan from the Loyal Legion of Honor shows how men who won honor and rank by service in the Civil War and who retain high professional standards judge the man whom the President dealt with too leniently, and whom the commission which has just reported condemn severely for his incapacity and misjudgment.

The amount of surplus capital in the country awaiting remunerative investment, and the faith that capitalists at home and abroad have in the copper mining industry of this country as it will be concentrated hereafter, is shown in the over-bidding for the capital stock of the Amalgamated Copper Company, which having asked for \$75,000,000 received proffers for five times that sum.

Delbrueck, the eminent German historian, recently disciplined by the government for criticising its policy toward Danes resident within the empire, is out with a criticism of The Hague Peace Conference. He believes that disarmament would lead to war rather than peace, and he contends that strong military and naval equipment, by their very formidableness, are the best insurance against war.

The dispatch of United States troops to Wardner, Idaho, and the proclamation of martial law there has restored order and re-established the right of non-union laborers to work. But it cannot restore mining property to the value of \$300,000 destroyed by the union laborers. One hundred and eighty of the rank and file of the guilty are under arrest and will be strenuously prosecuted, but most of the leaders of the mob have escaped.

The first of a contemplated series of union meetings in New England in behalf of the A. M. A.'s project for Porto Rico was held at Springfield last Sunday. Three of the strongest churches, the First, the South and the North, united to hear Drs. A. F. Beard, W. H. Ward and P. S. Moxom set forth the opportunities for educational and missionary work. We understand that it is hoped to hold similar gatherings at other New England points and

in Western cities like Cleveland and Detroit. The condition of the contribution box after it has been circulated at these meetings will gauge the real enthusiasm of our Congregational people for taking up a work which seems to have been placed upon us and which is certainly full of promise.

In Brief

God's judgments are not subject to any man's review.

Indifference wins no prizes either of character or affection.

The students of the Protestant Episcopal Theological Seminary in New York city are protesting vehemently against what they call an "overdose of Hebrew."

A "constant reader" smiled a knowing smile when she read the second word in the title of Dr. F. E. Clark's recent article, *The White Harvest Field of Cuba*. It was a little rhetorical, we admit, but true spiritually if not facially.

Seldom have we received so large an accession of subscribers at one time as are added this week to our list. We shall try to make these former readers of the *Christian Mirror* feel at home in *The Congregationalist's* growing family.

The article in this issue on the Civic Club of Philadelphia is particularly timely, for its president, Mrs. Stevenson, is in Boston this week. Members and friends of the Twentieth Century Club have an opportunity to hear her speak on *Woman's Work in the Municipality*.

The *Southern Churchman* comes to us with editorial praise of the writings of Dr. R. W. Dale of Birmingham. The writer, however, errs in one detail. He seems to be unaware of the fact that Dr. Dale no longer dwells on earth, but has taken on a spiritual body and gone to another and better world.

Can any church which celebrated the sacrament of the Lord's Supper last Sunday show a better proportion of attendants representing a single element in its membership than the Mount Vernon in this city? Out of its seventeen Chinese members, sixteen partook of the sacrament. The only absentee was detained by illness.

Dr. D. N. Beach of Denver sends to us a warning concerning a man who solicits aid from clergymen on the ground that he is a member of Plymouth Church, Minneapolis, and is trying to reform himself. Dr. Beach says that a member of that church—presumably not in good standing—answering to descriptions sent to him by various ministers, is wanted in Minneapolis to answer to criminal charges.

An impression is abroad that we are a sordid, materialistic people, that Mammon is our God and the plutocrat his prophet. If so how happens it that—quoting the statistics prepared by the compilers of Appleton's Annual Encyclopedia—our citizens have given, in sums of \$5,000 or more, \$203,800,000 during the past six years to educational, philanthropic and religious organizations? Has any nation of any time ever been equally altruistic?

The death of Rev. Dr. C. H. Payne, secretary of the board of education of the Methodist Episcopal Church, is announced. He was one of the wisest, most aggressive and most devoted officials of the denomination, a man whose service in the pastorate, as president of Ohio Wesleyan and as corresponding secretary of the board of education enabled him to make a record of unusual success in raising the standard of personal and institutional life.

On another page a Massachusetts pastor sets forth the usefulness of our Board of Pastoral Supply and its appropriateness for our Congregational polity. After careful observation of its work, we heartily indorse Mr. Tenney's statement. This bureau has smoothed rough ways for a good many ministers, has helped to settle difficulties in churches and to provide them with successful pastorates. In the interests of economy, peace and effectiveness of our churches the bureau ought to be generously supported.

The London correspondent of the *New York Times*, he who writes its weekly literary letter, was disposed to sneer at *The Puritan* a few months ago when it was announced as projected. He now admits that it is the magazine success of the season, but still insists that "it appeals to Nonconformists no more than it does to any other class of the public." He should read it occasionally. The Anglican or agnostic who can get much comfort out of reading it must be curiously insensible to blows right between the eyes.

Another heresy trial, with Professor McGiffert as defendant, will absorb the attention of the next Presbyterian Assembly, if Presbyterian newspapers can bring it about. Dr. Briggs will be put on trial in the Episcopal Church before he is made a priest, if certain High Churchmen can bring it about. If the faculty of Union Theological Seminary can furnish material to set two denominations by the ears at the same time, that institution will lead all the others in this country in promoting interest in a certain kind of theological pursuit.

English critics of *In His Steps*, who object to it because it does not make more of the doctrine of the atonement, have been affirming that Rev. Charles M. Sheldon is a Unitarian. He writes to an English friend thus:

TOPEKA, KAN., March 29.

My Dear Brother: I believe with all my soul in the atonement of Christ for a sinful world, and I preach it constantly in my church. The book *In His Steps* was written to arouse church members and nominal Christians. It was not written as a text-book on the doctrine of the atonement.

The Congregational church at Vancouver, British Columbia, has just joined the ranks of the churches which refuse to impose creed tests upon membership. Its covenant reads:

The one and sole condition of membership is a personal profession of attachment to Jesus Christ, an avowal of love to him and a desire to do his will. We have no creed-test; the only test will be a love-test. This is the only test we believe our Master himself would impose. He would insist upon orthodoxy of heart rather than head. He would emphasize the need of a right disposition toward God and goodness, and, given that, He would shut out none from the closest circle of his followers.

A brave Christian soldier went to his eternal rest last week. He was Capt. Alfred E. Hunt of Pittsburg, Pa., a son of Mrs. Mary H. Hunt, whose labors in behalf of temperance have long been widely known. In our army, where he served during the war with Spain as a captain of artillery, he practically took the duties of chaplain, caring for the men under his command as a servant of Christ no less loyally than of his country. Last June we published a letter from him prompted by his use of *The Congregationalist's Prayer in Time of War*. He has held several prominent positions in scientific organizations, and had won unusual success in his profession, which was that of a civil and mining engineer. He was forty-four years old.

Conservative as was the late Dr. Brand from the point of view of theology, he was consid-

erably in advance of the average minister in his appreciation of the gravity of current social problems. He allied himself to some extent with the group of men concerned with publishing the *Kingdom* at Minneapolis, and in the farewell number of that journal he spoke these strong and sane words, which must have been among the last to fall from his prolific pen:

The Christian Church is as yet far from grasping the depth of the meaning of Christ's second great command. If the church is to aim, not at what is, but at what ought to be, it is yet a long way from its goal. Everybody knows there are tremendous social wrongs to be righted. There is a cause. The laboring men have their cause; the capitalists have theirs. And the Church of Jesus Christ must deal with these causes or surrender its commission and be left behind like salt without its savor, to be cast out and trodden under the feet of the men who are moving on with God.

Current Thought

THE MENACE OF PLUTOCRACY

Having battered down the barriers of our private life, the new man is proceeding to invade the public domain, and those who have sold him a dinner or a daughter are equally willing to barter their vote and influence. They are always ready to turn up the whites of their eyes over the recollection of pocket boroughs, which, after all, were generally regarded as a solemn trust, much as advowsons are today. But they are very careful to slur over the fact that seats are quite as thoroughly and far more cynically bought, sold and delivered in the present year of grace. Moreover, the purchasers often know nothing and care less about political questions; their sole concern is to obtain a fresh dignity and add a fresh handle to their names.—*The Saturday Review* (London).

NATIONAL ALTRUISM

A year ago Lord Salisbury's hard saying was on every tongue. The strong states, the living nations, grow stronger; the dying states, such as Spain and China, must surrender their territory, piece by piece—such was the purport of his declaration. It seemed to borrow authority, while lending a selfish application to the text, "But whosoever hath not, from him shall be taken away even that he hath." In the course of a twelvemonth one of the weaker states has surrendered to one of the stronger its rights and wrongs in the Philippines. The true nature of our undertaking on the other side of the world is being disclosed from week to week, and difficulties are becoming apparent which, now that the nation's honor is engaged, are an incitement and a challenge. If a nobler reading of our duty is sought, we would suggest the following adaptation of the same passage as a warrant for our great sacrifices: To him who gives his treasure and, if necessary, his life for another—to him shall be given, and he shall have more abundantly.—*Harper's Weekly*.

GREAT BRITAIN'S DETERIORATION

Society will be changed, must be changed. Its recent tendencies have been nearly altogether evil. More and more the mind of the nation has been set on temporal aggrandizement, on the expansion of trade, on the splendors of life. Humanitarianism has had less and less power. It has been laughed at as a pitiful hysteria. Unless we are altogether mistaken, the amelioration in the lot of the working classes has been more apparent than real. There seems to be less heart now than for many years in fighting the drunkenness which devours the blood and brain and bone of the nation. The dumb rage of the inarticulate seems to be more impotent than ever. Revelations of the uttermost misery and degradation are read languidly, and no force organizes itself for redress. O for more oil in the lamps of justice and love. Whatever is

done to purpose must be done for love. If we have not loved, though we give our goods to feed the poor and our bodies to be burned, it will profit us nothing. Mr. Sheldon's books may do us a good service if they quicken our consciences and help us to ask for more love.—*British Weekly*.

In and Around New York

Opening the Porto Rican Field

Dr. Beard has returned from his second trip to Porto Rico, and reports having been able, in an exceptional degree, to secure desirable property on lease, on reasonable terms, for two schools, one at San Turce, about three miles from San Juan, but connected with it by hourly trains, the other at Utuado, a village of 3,000 and in a thickly populated region in about the center of the island. The buildings are well adapted to their proposed uses. One will accommodate 200 students, the other 150. Locally there seemed to be marked interest. The schools are to be unmistakably Christian, and the instructors, about a dozen in all, will be selected for their Christian character; their experience as teachers and their ability to speak both Spanish and English. No difficulty is apprehended in finding such, and the schools will open in October. Primary and intermediate studies will be taught because students cannot be found competent to take up higher ones, but the aim is to train teachers for other schools, public and private. Dr. Beard is enthusiastic about the location of these schools, one among cocoanut trees and the other in a secluded mountain town, and hopes to be able to find equally good locations for others. Upon the return steamer were sixty young Porto Ricans coming here to attend school. When told, after sailing, that American schools were now about closing, most were disappointed that they had not made inquiries concerning seasons and school terms in the United States, but some said they would remain and by entering households acquire a knowledge of English.

The Sailor Not Forgotten

The seventy-first year of the American Seamen's Friend Society has just closed. Secretary Stitt says that during the year the society has sent out 287 loan libraries containing 12,341 books, available to 9,121 seamen. The sailor's home on Cherry Street has accommodated 1,311 sailors, and relief, to the amount of \$1,079, has been given to shipwrecked and destitute seamen. The receipts from all sources amounted to \$28,395. An extensive missionary work has been conducted in many foreign ports, and the appreciation of the work done for the sailor has been shown by the willingness of many steamship lines to assist in every possible way. The anniversary sermon was preached last Sunday by Dr. Gregg in his church. On Monday the business session was held, when Admiral Philip was elected as an honorary vice-president.

Yale Students on Their Annual Tour

A large party of Yale divinity students visited the city last week in company with Professor Blackman and "went slumming." They made their headquarters in the Mills hotel, where they spent several nights and partook of the fifteen cent dinners. A tour of Chinatown and the East Side districts made up their program. The men returned with their note-books filled with jottings of scenes and conditions encountered in the lower parts of the city. The field for sociological study could not be so excellent and with a "wide open city" under Tammany the students saw more than they could describe on paper. The visit to the university settlement afforded ample opportunity to notice how down town problems are met in practical ways. Superintendent Reynolds did everything he could to meet the interrogations of the prospective ministers. No doubt the men were delighted with their novel laboratory work. CAMP.

Such Stuff as Dreams Are Made Of

A Story, by Lucy Allen Paton

The warm wind was stirring gently the blossom-laden branches of the cherry tree, scarcely daring give such innocent beings more than a mere reminder of the rich colors that they were soon to wear. An oriole had been invited by the idly swaying boughs to alight among them, and was busily flitting about on a tour of investigation. Miss Flora drew a sigh of content, as she seated herself in her hair-cloth rocking-chair by the sitting-room window and saw him flashing with the brilliancy of a jewel among the white blossoms. When the cherry tree was decked in its spring attire she fairly worshiped it. She knew little of any forms of beauty except those of nature's own devising, and her enjoyment came at first hand from heaven.

"Flo's spent a lot of time sitting in that chair looking out of the window at the garden," sister Eliza used to say. "There's not a blessed thing to see, and she needn't have wasted so much time. Now I never could abide to sit still and do nothing."

Nobody supposed that she could. Mrs. Eliza Clymer was the embodiment of perpetual motion, and never was she seen sitting in the peace of reflection. Miss Flora, however, was busy at her window finding entertainment that helped her through the monotonous days of her life, and learning the lessons that nature has ready even for dull scholars. It was her box at the theater, her library with well-filled shelves and, though she would not have owned it with bated breath, it was in truth her sanctuary.

Strange as it may appear, this faded little Miss Flora, with her silver hair and soft, dark eyes and withered cheeks, who had only meek and gentle words for every one, had been throughout her humdrum girlhood and her yet duller womanhood a rebel against the established order of her existence. She had been born in the house where, except for the separation occasioned by Eliza's brief married life, the sisters had spent their days together. "A man does give a kind of finish to a house," said Eliza, "but you don't need 'em. They're not, so to speak, necessary." So the two Gray girls, as they were called, lived on alone in the old home, and together formed the entire household.

Thus Miss Flora's last days were as hopelessly regular in their routine as her earlier years had been. Her life had been sheltered, and burdened with few anxieties. Still, ever since she had grown into womanhood, she had been aware of a sense of incompleteness, somewhat more intense, perhaps, than most of those feel who realize what a chasm yawns between themselves and their ideals. Now Miss Flora had an ideal life for herself clearly outlined in her dreams, and the picture of what she would have chosen to be occupied her thoughts to a degree that nobody imagined who watched her prosaic existence.

To tell the unvarnished truth, the conviction had been deeply imbedded in Miss Flora's mind from her girlhood that she was pre-eminently fitted for

matrimony. Unfortunately this idea had not suggested itself to anybody else. Nevertheless, during the long years of her youth she had expected a kindred soul to meet hers, and had expected it, alas, all in vain. Accordingly there had resulted the dual existence that she led, the dreamy, shadowy side of which was as real to her as the more material occupations in which she was engaged.

Part of the trouble had been that things always had come just too late into Miss Flora's experience. Once, when she was a little girl, there was displayed in the window of the village shop an enchanting doll's hat. When you are nine years old, if you want anything, you really want it very much indeed, and you think about it a great deal. At all events, Miss Flora regarded the doll's hat with longing eyes; it would exactly fit her dear Eleanor's head. But one sad morning, in the warmth of a too fond embrace, Miss Flora dropped the unhappy Eleanor to the ground, where she lay with fractured skull and with veins profusely bleeding sawdust. Two days later an indulgent aunt, who understood the fascinations of the hat, brought it to the little girl as a gift for Eleanor; but the head that it might have adorned was shattered, and the pieces were buried beneath an elm tree in the garden.

One summer, while the sisters were young girls, their father had decided that they must see something of the world.

"I don't want people to think my girls never've had a chance to see anything, Ann," he had said to his wife. "I'm going to take them to the White Mountains for a week."

This was, perhaps, a fairly moderate pace at which to see the world, but the girls were in ecstasies. "'Tisn't worth while to smash your nice things down in a trunk," said the New England mother. "There won't be anybody there you care for, and you don't want your clothes all mussed out when you come home." So the girls obediently acquiesced, but suffered pangs of regret when they found themselves among the gayly appareled guests of the summer hotel. "Never mind," whispered Miss Flora to Eliza, "next time we'll bring a larger trunk and put in every thing we want."

"Next time" came when the sisters were gray-haired old women. "Now you know that other time, Flo, when we didn't have half enough clothes," said Eliza, in tones of warning. "We'll get ready now and take something decent."

Accordingly they spent weeks in preparation until they were confident that suitable results had been produced. Then they went to a summer hotel and appeared at every festivity. Miss Flora, however, as she watched the gay dancers in the evening, could not help a sad reflection that if matters had been a trifle different forty years ago she might have been as brilliantly happy as any one of the pretty girls who were whirling across the floor before her. Suppose that forty years ago she had danced with somebody like the gallant young fellow over there, and suppose that he had fallen in love with her—

she knew that she should have fallen in love with him—and suppose that they had been married and had gone to the city to live, and that now they had come back here to spend the summer, and that the young girl with the flower-like grace opposite her was her daughter. Miss Flora's heart gave a great throb, and something almost choked her. But Eliza's voluble comments on the dress of this one and the motions of that one were being poured into her ears in an unfailling stream. "O, dear! People are so different," said Miss Flora to herself, with a sigh.

"Circumstances" had always stood in her way, she used to tell herself, and nobody ever had helped her alter them. The right people either had not come into her life at all, or else they had come at the wrong time. There was the banker's son from New York, who visited the town one summer. Miss Flora was only twenty years old then, and she dreamed many a dream about this young stranger, but they never chanced to be thrown together, and he barely gave her existence a thought. There, too, was the interesting young minister who, when Miss Flora was about fifty years of age, was called fresh from the seminary to the church of which she was a pillar. "Now if he'd been called here thirty years ago," Miss Flora said in her soul, "who knows?" and a castle rose in the air.

In spite of these experiences Miss Flora never could divest herself of the consciousness of an unemployed sixth sense—the power of loving as she knew that she could have loved. It was the noblest part of her spiritual endowment, she felt sure, but not for the universe would she have given a hint of its existence to anybody. So, surely, it is not strange that in nature's constant efforts towards perfection she found an answering impulse to her longing for the complete development of every faculty by which she could attain a deeper life. Have you never sailed along a river whose waters are frowned upon by cliffs that tell the story of a violent struggle in the past, and suddenly behind a gloomy mass of rock come upon the smiling valley of a tributary stream rich with the charm of fertility? Nature for whatever restlessness she arouses has in reserve a counterbalancing peace, and her laws had shed their influence upon Miss Flora's spirit and through the years had touched her face with their own calm.

Today, as she was watching the oriole, she noticed, to her surprise, that the blinds were open in the wing of the next house, which for many years had stood untenanted. So startling an event demanded earnest attention, and the sisters unblushingly proceeded to scan the room beyond. Desolate enough it looked with its scanty furnishing, but immaculately neat. The news spread like wildfire through the town. The last of the Ames family really had come to take possession of his property. So much was clear, but his personality was a mystery. He lived entirely alone, and apparently the only being in the place with whom he was will-

ing to have any intercourse was Dick, the small boy who brought him his daily supply of milk. Dick acted also as the sisters' errand boy, and he cheerfully delivered to them such information about their new neighbor as he could obtain.

"He's a queer 'un," reported Dick. "Don't say nothin' to nobody. Goes off in the mornin' 'most before daylight, and don't come back till after dark at night."

This was true, as Eliza, to satisfy her "natural interest," ascertained by arising in the early dawn to watch her neighbor's movements. It was altogether delightful to be able to speak with some show of authority of his grotesque appearance—his black silk cap perched on his flowing gray locks, his long, shabby black coat hanging loosely on his lank form—and thus to hold out a straw of intelligence to the friends who were nearly lost in a sea of perplexity. The foundation was not substantial enough, however, for gossip to build upon, and the stranger remained an enigma.

Late one evening, not long after signs of life had been noticed about her neighbor's house, Miss Flora was taking advantage of Eliza's absence at a sewing circle to pass an hour of enjoyment in the rocking-chair by the window. The shy, sweet scents of the garden were stealing forth into the moon's presence, and the sensitive leaves were quivering under her cold light. Suddenly Miss Flora leaned forward, listening. Were those really the tremulous notes from a violin? Instantly her eyes turned in the direction of the wing window, and by the dim light of a candle that was flickering in the room she saw the spare figure of the old man as he carefully tuned a violin. His head was bent, and his long white hair fell on his shoulders, but Miss Flora could catch a glimpse of his face. His delicate features were sharpened by toil and stamped with an expression of patient sadness. However, as his fingers deftly busied themselves with his instrument, his eyes gained an eagerness that contrasted strangely with his worn dress and discouraged bearing. With a quick movement he turned, blew out the candle and began to play; and the sounds floated over to Miss Flora, rising and falling in the wonderful voice of the violin, telling a tale of struggle and defeat, aspiration and peace. When they had ceased and she came back to her surroundings, her first feeling was one of relief that Eliza's sharp voice had not broken in upon the harmony. She should have to tell her, of course, that the "queer Ames man," as everybody called him, played on the violin, and then there would be no peace till Eliza should have heard him. Eliza would tell the whole village, and every one would come up to sit with them in the evening to hear the "queer Ames man" play. Miss Flora formed one of the most daring resolutions of her life. She would not tell Eliza. She had listened to a bit of the musician's personal history, and to speak of it to any one who could not understand was simply an act of sacrilege. If Eliza should chance to hear him play Miss Flora could not help it, but he never should be betrayed by her lips.

The next evening and the next, as she sat in her place, she listened half anxiously for the sound of the violin, but not a note did she hear. On the third evening Eliza

went "down street," and Miss Flora hopefully ensconced herself by the window. "Now he could play unmolested," she said. Soon she heard the few premonitory notes, and then again the strains vibrated through the air. For some few weeks Miss Flora never was left alone in the evening at her window that the violin did not begin its story. So softly did the musician play that the sounds could not have been heard clearly in the distant street, and she grew to feel more and more that a secret was being confided unconsciously to her ears.

One morning Dick appeared all agog to tell that the queer Ames man had spoken to him. "He has an awful nice, kind sort o' way with him when he says good-mornin' I've alwuz thought," said Dick, "but today what do you 'spose he says to me? 'Dick,' says he, 'who lives in the next house?' 'Mrs. Clymer, sir,' says I, 'an' Miss Flora, o' course, who else did you think?' says I. 'An' two better ladies, sir,' says I, 'never walked this 'ere ground.' 'Thank you, Dick,' says he, and shuts the door, and off I go."

With an added interest that evening, when, as good fortune had it, Eliza's sewing circle had summoned her forth, Miss Flora waited for the violin. Little did she dream that the lonely stranger in the dark room opposite was watching for her to appear at the window, or that to his dimmed vision her gray hair in the lamplight back of her seemed fair, and her quick, birdlike movements those of youth. Something in the turn of her head, something in the outline of her figure brought back vividly to the weary old man her whose form and face, long, long ago, when there was hope in the world, had meant everything that was sweet and good to him. Her faults? O yes, she had had them, but never mind that she had played with him cruelly; he had forgiven her.

*Her flowers to praise, and her weeds to blame,
And either or both to love—*

Thus had his spirit cherished her, and old age and youth were joined by the arc that his love had formed. So now he could let his violin sing to the listener at the window as it had sung to nobody since those long past days when its song had been full of courage and free from the minor strains that came now almost without his bidding. He used to watch in the dark until he had seen Mrs. Clymer, whose ungainly movements he supposed belonged to the mother of the young girl, disappear out of the gate and Miss Flora trip across the lighted hall to her window in the dark room. Not until then would he begin to play, for it was only to one that he had ever been able to speak of his inner self.

"God bless her for listening so kindly to an old man's music," he said tonight; "she has a gentle soul, and she is as good as she is fair." How could he thank her? A sudden inspiration came to him. Early the next morning he gathered some cluster roses that grew in untrained luxuriance at the side of his house. He tied them gracefully together and fastened to them a scrap of paper on which he had written, "For Miss Flora, with the giver's compliments"; then stealthily in the faint light he went to the blind of Miss Flora's window and suspended his votive offering.

Fortunately, one of Miss Flora's morning duties was to open the blinds in the rooms on the ground floor, and so it came about that she herself discovered the flowers. She knew instantly that the roses came from the Ames garden. "Oh!" said Miss Flora, and she took them in her hand. Then for some reason tears, which had long been strangers to her clear eyes, suddenly moistened them. "I shan't tell Eliza," she said, and forthwith she hurried up to her room, where she laid the flowers gently in her bureau drawer. The roses might wither, but she would defend the musician's secret. She was a completely bewildered little old lady, however. Why had he given her the roses? What should she do about it? Well, just what she had done all her life—nothing but wait and see.

"I wonder if he can see me; I wonder if he knows that I listen. I'm sure he does; of course he must; but I wonder"—and Miss Flora wondered and wondered.

In this way the summer passed by. Whenever Miss Flora was alone in the evening, the sweet notes would break in upon her solitude; the musician would live over his youth, and the next morning he would hang his flowers on the blind. As the autumn drew near the strains became more and more ethereal and as they were wafted gently over to Miss Flora she felt that she was dwelling "in regions mild of calm and serene air," transported far above all thoughts of earth; and the violin sighed its breath away.

One morning Dick burst into the house. "He's sick, an' I've been for the doctor, an' the doctor's there now. No, no," seizing Eliza's dress, as with her usual impulse to help she was about to plunge over to her neighbor's, "don't yer go, don't yer dare to go. He said I wasn't to let nobody in but the doctor. 'Nobody, Dick,' says he, 'nobody but the doctor.'"

It was not long before the doctor came gravely out of the house. The tired violinist had left the discords of life forever.

That evening Eliza could not resist going out for a gossip with a friend, and Miss Flora sat in her rocking-chair with folded hands. Let them talk and speculate about him. She knew the story of his dreams—of his true life.

"Miss Flora," whispered Dick's voice outside of the window, "here, quick, hush, don't yer say a word, keep still, let me chuck it in ter yer. He says to me before the doctor come this mornin', 'Give this 'ere to Miss Flora, Dick,' says he, 'after I'm gone away, some time when she's alone.' Them's his very words." And Dick gave the violin in its worn case into Miss Flora's trembling hands.

For an instant there was silence. Dick's quick instinct guided him; he turned to go. "I'll never tell, I'll never tell, you bet," he muttered. "He was a queer 'un, but yer couldn't help lovin' him. An' Miss Flora, she's another," he added after a moment's reflection.

Miss Flora tenderly touched the case. She rested her cheek against it; her chin quivered. She would never move the instrument; it should be left as the hands to which it had been dear had placed it; and she would hide it away from the sight of others as she had hidden the roses. Ah, Miss Flora, as you sit there and ponder, tell us if life's experiences give us

nothing more substantial than the mere "dream of a shadow"; tell us, out of the wisdom of your threescore years and ten, if it is not true that the things that are not seen are those that are eternal.

Facts versus Futilities

BY ARTHUR REED KIMBALL, WATERBURY, CT.

Readers of the representative newspapers of the different sections have known all along that public opinion has absolutely settled certain facts in the so-called imperialist situation as absolutely, one may say, as the abolition of slavery is settled. These facts, put shortly, are: that, having, by the fortune of war, intervened in the Philippines, the United States was bound to establish there, at any cost, an orderly government of its own, alike by obligation to the commercial interests of other nations affected, by the unsettled, even chaotic, conditions in which such intervention has left the Filipinos themselves, and by a proper national self-respect implied in an assumption of the right of intervention. In the face of this settlement, academic discussion of possible constitutional inconsistencies, of theories of "the consent of the governed," of the genuineness of Aguinaldo's patriotism, or of the equity of his subjugation by force has been a mere futility. One may even go further and assert that present discussion as to whether the possession of the Philippines by the United States should be temporary or permanent is also a futility, for until the United States is in full possession and control there can be no reliable data upon which to determine a definite policy.

The pity of it is that men of the patriotism, ability and character of George F. Edmunds and his fellow-signers of the recent protest failed to see its futility. A conservative influence, such as theirs, is invaluable to the country, one that the country can least afford to be without at the near hour of crisis. Yet, frittered away prematurely on futilities, what is left of it to appeal to? What can it accomplish? A colonial policy of some sort in the Philippines, an experiment, is a foregone conclusion. What shall be its character? This, at the outset, may decide the great question at issue—whether the experiment shall be temporary or permanent, according as its character involves that experiment in complications or protects it from them. Thus the one pressing problem of supreme importance to all patriotic Americans, to anti-imperialists perhaps even more than to imperialists, is the character of the colonial experiment when the temporary period of full military control shall have passed.

Whether that experiment shall prove a success or a failure, a triumphant vindication of capacity or a mortifying exhibition of incapacity, before the eyes of the nations depends upon two things: our appreciation of the conditions of the experiment, and our determination to make a radical departure from traditional methods, and conduct the experiment in absolute disregard of what is called "politics." As to the first point, the nature of the conditions and the right method of dealing with them, we are at no loss for guidance, but only lack popular appreciation of its value—the guidance of English precedent. The one question we have to

ask is, How, out of her experience, would England in our place undertake the government of the Philippines? The exact answer to that question is to be found in the *March Century*, that of James Bryce, the historian and friend of America:

She [Great Britain] would begin by selecting for governor the best man she could find among persons of Indian or colonial experience. She would give him wide powers, with a large salary, and would assign to him a staff of capable officers, the chief among them drawn from the Indian or colonial service, the juniors probably sent straight from home. Some political influence would doubtless be used to secure appointments, but the minister responsible for the exercise of patronage would be too much alive to the consequences for the islands and to himself of sending out weak men to let political influence force weak men upon him. The appointments would be permanent, except that of the governor and his chief secretary, who would probably be named for five years, the usual term in Indian appointments.

Mr. Bryce adds that at first the expense of the new administration would be met by a grant from the imperial exchequer; local regiments would be recruited, "probably of Chinese," to be officered by the British; "surveys would be begun, roads constructed, railways planned"; land and other taxes would be levied in accordance with native customs (as ascertained by a commission), which customs would be respected in every possible way, Spanish law being at least temporarily retained; the more settled portions would be divided into districts, to be governed by commissioners with judicial as well as executive authority; in time a legislative council to assist the governor would be developed, to include officials, leading natives, merchants of different nationalities, or other influential persons; a low tariff for revenue only would be laid, with no differential duties in favor of Britain; capital would be encouraged, but "a very tight hand" would be kept "on the speculative European who desires to exploit the native"; political changes at home would not cause changes in the colony.

What stands in the way of auspiciously inaugurating the American experiment in the Philippines on lines of such self-evident soundness? Not the lack of men fitted for the task, although we have no colonial department of trained experts on which to draw, for any one could name off-hand at least two men admirably equipped for the post of governor-general—Governor Roosevelt or General Wood—either one of them to be trusted to select for himself a competent corps of subordinates. The difficulty, then, is not that of choosing the right men, if the only purpose be to choose them. The difficulty is, rather, that neither the people nor the White House appreciate the necessity for so radical a departure from traditional methods. The mere statement of one item of the English policy—that of restraining the speculator who would exploit the natives—is of itself an indictment of half the current trade arguments for imperialism, open or covert.

In the light of the variance between conditions as they ought to be for colonial success in the Philippines and conditions as they are, has it not been worse than futile for conservative patriotism to waste its breath on the thing done, when the things to be accomplished are so critically important, when, as has been said, influ-

ence frittered away prematurely on futilities can never again be reapplied to actualities? For the one thing that stands between the United States and a dishonorable failure in colonial experiment, judged by the failures in our past dealings with inferior races, is a conscience in citizens and President alike quick to respond to the newly awakened sense of national responsibility. But where are we to look for its conservation except to the strong, constant and wise pressure of conservative patriotism? And if this influence is frittered away, what must be the self-condemnation of good men who have been misled into posing as un-Americans when the task of the best Americans is just before them?

A Resume of the Atlanta S. S. Convention

BY A. E. D.

The great assembly whose closing sessions were held in Atlanta on Sunday, April 30, emphasized progress in Sunday school work in several directions. This was the ninth international convention, the first one having been held in Baltimore in 1875. Then only the United States and Canada were included. Now Mexico, Cuba and Porto Rico are added, and the eyes of the field workers are turning with interest to all Central and South America and to the Philippines. The first World's Sunday school convention was held in London in 1889. It is proposed to hold the fourth in Denver in connection with the next triennial meeting in 1902.

The report of the Lesson Committee, the fifth which has been appointed, shows a steady evolution in Bible study during the quarter of a century in which the International System has been in use. This committee, whose first report was presented at Atlanta, has a majority of members who are serving their first term. They have brought into it new life and new measures. The committee has brought into its counsels a large number of Biblical scholars and teachers in this country and in Great Britain, and the fruits of their labors will appear in the *Studies in the Life of Christ*, to begin next year and extend through a period of eighteen months. The plan covers the four gospels for purposes of biographical, historical and doctrinal study, with references to prophetic and apocalyptic books.

The field workers have been organized into a department with president and other officers, which will no doubt add much to the efficiency and number of persons who will promote organization and the use of new methods in Sunday schools in all parts of the country. Primary workers also are to be a separate department, with a salaried secretary. The organization of primary unions will be pushed extensively. The home department has made rapid progress during the last three years, as was shown by the thorough and interesting report of its founder, Dr. W. A. Duncan. Normal training for teachers is being pushed more systematically and effectively than ever before.

The race question, which at one time during the meeting threatened to cause division, was wisely settled by providing

for a fifth vice-president and a member of the executive committee at large to represent the Negroes, and by placing on each State or province the responsibility for choosing its own delegation and deciding the relations between white and black Sunday school representatives within its own territory. The choice of two officers at large to represent Negroes was just, since in several States they have organizations confined to their own race.

Statistics for this year show a Sunday school enrollment in the United States of 12,911,315, and a total, including Canada and Mexico, of 149,026 schools and 13,683,379 members. These figures represent a gain during the last three years of 6,879 schools and 648,651 members. During the same period \$32,665 have been contributed for the work of the association. Four general workers have been employed under the direction of the executive committee, and a great amount of labor performed, much of it without any remuneration, in holding conventions, in providing organization and quickening interest in Sunday schools. The convention responded with enthusiasm to the call for money, and about \$24,000 were pledged for the next three years. The sum of \$12,000 per year is asked and no doubt will be provided, as several individuals who understand the importance and value of the work done under the direction of the executive committee have heretofore contributed liberally.

The election of Hon. Hoke Smith of Atlanta as president of the association, of Hon. John Wanamaker as chairman of the executive committee, the re-election of other general officers and of members of the committee who are efficient chairmen of the executive committees in their own States warrant efficient leadership of Sunday school forces during the next three years. Mr. B. F. Jacobs has so long held the first place and done the hardest work in this great organization that it is difficult to think of it without him at its head. But if he is able, as chairman of the World's Commission, to make a tour of Sunday schools in all lands, his unrivaled experience and the impulse of his unflinching devotion to the cause will bring fruit in a new inspiration in the study of the Bible throughout the whole field of Christian missions.

Christian Work and Workers

Edward Kimball, the famous debt-raiser, whose headquarters are now in Evanston, Ill., is still from time to time assisting churches to rid themselves of debts. He also engages in various forms of evangelistic work.

Similar success to that registered in other cities attended the meetings of the Yale Band in Rhode Island last week. Thorough preparation, through the distribution of considerable printed matter by wide-awake missionary committees, created an expectant spirit and resulted in an excellent attendance and inspiring meetings in Providence, Pawtucket and Newport. The band is this week in Springfield.

If we read the advance summaries of the Year-Book correctly there was a net gain last year in our denomination of six churches and 164 ministers. We feel obliged to state for the information of these new comers that we do not know whether or not any of the six churches are vacant.

Pencilings

BY A PERIPATETIC

I am glad to learn that the First Congregational Church in Northampton, Mass., over which, in its early history, Jonathan Edwards ministered, is preparing to erect, at the expense of \$2,000, a memorial tablet and portrait bust of the greatest of American theologians and metaphysicians. It is time. Too long have our New England towns and cities left uncommemorated the service rendered to state and church by men who, if not the intellectual peers of Edwards, were none the less devout and patriotic. What worthier thing could some Stockbridge millionaire do than to commission one of our leading sculptors to design a statue of Rev. David Dudley Field, who for years ministered to the Congregational church there, and fathered a fam-

of Harvard, but he had gathered some knowledge of anatomy and "physic." The annals of his life and of the town he served are comparatively obscure. He played no large part either in the history of the State of New Hampshire or of the nation, but he left behind a fragrant memory of duty done, under trying circumstances, to the inhabitants of a town whose children are now scattered far and wide, and the extent of his influence no man can estimate because so intangible. But he deserved the honor done him by his parishioners' descendants and successors, and I would that other New England towns would imitate the example of Rochester. Northampton is on the right track. Boston ere long will have fine statues of Channing and Brooks. Newport now has one of Channing. Beecher, in bronze, stands fronting the City Hall in Brooklyn, N. Y. St. Gaudens's The Puritan in Springfield is a splendid, lasting memorial of Deacon Chapin as well as a superb typical creation. When will other cities and towns awake to their duty and opportunity?

Truly Congregational

BY REV. WILLIAM L. TENNEY, NORTH ADAMS

One of the first questions which the members of our Massachusetts churches ask in regard to any new plan of work is: "Is it Congregational?" This question has been asked at many of our local associations concerning the Massachusetts Board of Pastoral Supply. The question is certainly a legitimate one and if those who believe in the usefulness and necessity of the work of the board cannot give a satisfactory answer, the board cannot hope for a long life. It is my belief, however, that a candid consideration of the work which this board is designed to effect is enough to convince the churches that it has a place in our Congregational polity.

The board exists as the servant of all the churches and ministers of the State; it tries to do a work which both the churches and the ministers imperatively need. It came into existence through the fact that a large number of our churches were compelled to pass through serious difficulties, as in rather blindly choosing pastors they many times chose men who were not fitted to do the work which is required in our Congregational churches. On the other hand, many of the most worthy ministers in the State have been unable to come into touch with the churches which they were best fitted to serve through the absence of an impartial and fraternal agency which should be able to bring together the unemployed ministers and the churches. Here, then, is as distinct a need on the part of our churches and ministers as is the need which is met by any one of our missionary societies, for, if our churches through a lack of wise advice are compelled to bear the burden of an unfit ministry, or if our ministers through the lack of fraternal help are unable to exercise the gift which is in them, it must follow that there is a great waste in the working of the churches and that the progress of the kingdom is in every way hindered.

If anything is Congregational, a fraternal spirit is Congregational, and the Board of Pastoral Supply properly interpreted is but a manifestation of the fraternal spirit, not on the part of its officers, but on the part of the whole body of the churches of the State. If anything is Congregational, common sense is Congregational. The strength of our polity is in its appeal to the common sense of man, through which a democracy is preferred to a monarchy. The Board of Pastoral Supply regards as utterly illogical and unreasonable the frequent changes in our New England pastorates, the presence of large numbers of consecrated and able men who find no work for them in the Master's vineyard, the presence of an almost equally large body of unfitted and, too many times, unconsecrated



REV. AMOS MAIN

ily of sons the like of which no other town in this country has ever sheltered. Why cannot Litchfield have a statue of Lyman Beecher, Newport one of Samuel Hopkins as well as one of William Ellery Channing, New Haven one of Leonard Bacon and Hartford one of Horace Bushnell? Surely each city has men of wealth who wish to encourage art. How can they do it in a more reverential and practical way?

Nor should the movement be confined to the towns whose former spiritual leaders loomed large enough to win national, and even international, fame. New England has had thousands of clergymen whose service as patriots, as friends of education, as promoters of every good cause in communities where they have labored have entitled them to some such recognition as the little city of Rochester, N. H., for instance, has given to the life work and memory of Rev. Amos Main.

Well do I recall my glad surprise, several summers ago, when bicycling from Dover to the White Mountains, to find in the square of Rochester a statue of its aforetime "first citizen." For twenty-five years, from 1737 on, he was "the constant companion, counselor, religious teacher and friend" of the people in the then frontier town. More than that, he was their physician, for he not only was a graduate

men who, by the use of political methods, are able to flit readily from church to church, leaving behind them a legacy of disorder, and often of doubt and despair, for their successors.

If this board can lessen these evident evils it is performing a service, not alone in behalf of the ministers and churches directly aided, but also for all our denomination. It is certainly in accordance with the Congregational spirit that the stronger should help the weaker, that the wisdom born of experience and observation, which is to be found in the church, should be utilized for all.

If the larger churches in the State could only realize the difficulties with which so many of their brethren have to contend, the cause of the board of pastoral supply would appeal to them as their own. Dr. Rice, the wise and Christian secretary of the board, by virtue of his rich experience and his wide acquaintance with men and churches, would seem to be the ideal man for such a position. Let us not fear that we are making him a bishop; let us rather rejoice as fraternal and sensible Congregationalists that he is willing to respond to our call to put at the service of all the churches and ministry of our State those gifts which have been so richly blessed during his long and happy pastorate. In this day of short pastorates, it would seem that a man who has served as pastor for thirty years in one of our most cultured Massachusetts towns is divinely called to perform a work as elder brother and father which the churches of the State can unite in recognizing as being not only Christian but Congregational.

In and Around Chicago

Loyalty to the Government

While it is not to be denied that the Sunday afternoon meeting at Central Music Hall, April 30, was profoundly earnest in its opposition to the policy of the President in the Philippines, and while the right of free speech and unlimited criticism is fully admitted, the report of that meeting and the report of circulars sent by Mr. Atkinson have stirred the friends of the Administration in Chicago, and arrangements have been made for a monster mass meeting in the Auditorium next Sunday, May 7. Other meetings have already been held, at which speeches have been made and resolutions adopted which cannot fail to encourage the President and his advisers.

At the dinner given at the Quadrangle Club, under the auspices of the University of Chicago and attended by a majority of the leading professors, President Harper took pains to put himself and the university on record as loyal to the President and as in hearty accord with his policy. The majority of the people in Chicago believe in loyally supporting the Administration until Congress shall meet and determine our policy.

Another Minister Leaves Chicago

Dr. S. J. McPherson, for seventeen years pastor of the Second Presbyterian Church, has resigned. His excuse for laying down the burdens of his parish, in which he has been eminently successful, is that he is tired, that he thinks a ten years' pastorate, as a rule, is long enough, and that he now has two educational offers, either of which is attractive. It is reported that he will become head master of the Lawrenceville (N. J.) Preparatory Academy, a position of great importance and one which will bring him into close association with Princeton, where he graduated in 1874, being one of President McCosh's favorite pupils. Although Dr. McPherson has never been sensational in his preaching or in his methods and few of his sermons have been reported in our papers, he has yet had great and growing influence in the city. He will be constantly missed by his Presbyterian brethren and by Congregationalists as well, and his departure

will be a serious loss to the city's moral and religious interests.

The Chicago Association

This association, by far the largest in the State, held its semiannual gathering in Evanston, May 2, as the guest of the First Church, Dr. Loba, pastor. Routine business, like the reception and dismissal of members, admission of new churches and the appointment of committees, was rapidly dispatched, so that most of the time was saved for papers, addresses and discussions. The first paper, by Rev. E. F. Williams, on the topic, Is Paul a Competent Witness? endeavored to show that the apostle is not only competent to bear testimony as to the person and the redemptive work of Christ, but that his testimony is of primary and not of secondary value. A symposium on Obstacles Met with in My Ministry was participated in by Rev. Messrs. L. A. Townsend, H. F. Hegner, C. C. Jesse, H. W. Stough, H. L. Strain and W. E. Brooks, who in addresses of eight minutes each covered a vast amount of ground and made the exercise one of the most profitable of the day. Prof. H. M. Scott's address on Piety and Theology in Current Discussions assailed the new theology as barren of missionary fruit either on the home or the foreign field, but was trenchant in its criticisms and was received with well-nigh universal favor. Drs. W. A. Nichols and G. S. F. Savage, the former over ninety years of age, made the communion service impressive. The reading of the Pilgrim Psalms (120-134) by Prof. R. G. Moulton was not only a delightful exercise, but a demonstration of the power of culture and training to give interest to what is often a very commonplace performance. The evening was given up to missions. The sessions were enlivened by musical selections from our Ministerial Union Quartet, composed of Messrs. H. F. Sayles, S. C. Haskin, H. M. Lyman and S. S. Healey, all settled in Chicago. A resolution was adopted, with but three or four dissenting votes, approving the course of President McKinley in dealing with the Philippines and expressing the judgment that the Government cannot honorably leave these islanders to work out their own destiny or turn them over to other nations. The remarks of the moderator, Dr. Noble, that "we are going to stand by Bunker Hill and President McKinley" and that "we are not going to table that resolution" were greeted with hearty applause.

The Forward Movement

Chicago does not intend to be left behind in the effort to advance the missionary operations of our churches. Wednesday evening L. D. Wishard addressed Dr. Noble's prayer meeting and Sunday morning spoke to his congregation. To his appeal for pledges toward the support of a missionary of its own prompt and encouraging responses were made. It is probable that enough money will be secured to sustain another missionary abroad. The women of the church have long paid the salary of Miss Haven in China, and the seminary, half of whose faculty are members of this church, provides for the support of a missionary. Monday evening Mr. Wishard addressed the Endeavor Society and aroused the enthusiasm of the young people. Those churches which have not yet heard Mr. Wishard have a rich treat in store. Certainly no mistake has been made in putting the direction of the movement into his hands.

Home for Jewish Orphans

This building, accommodating 200 children, situated at the corner of Sixty-second Street and Drexel Avenue and erected at a cost of \$100,000, was dedicated with impressive ceremonies Sunday afternoon, April 30. The principal address was by Rabbi Hirsch, who insisted that the instruction given the orphans cared for in this home should be such as those whose gifts had made its existence possible would give their own children. As the money has come largely, if not entirely, from reformed Jews, it

is probable that instruction will be liberal in its nature.

Chicago, May 6.

FRANKLIN.

Christian Education in the West

A young minister from beyond the Rockies recently came to Boston to collect money to carry on a new college. He spoke with enthusiasm of his work. He described it so graphically that one could almost see the campus, buildings, faculty and students of a large institution. It wanted only money, but of that it was in desperate need. Some questioning brought out the fact that the college was mostly in the future, though his confidence that it would materialize made it seem already a reality. Some further questions led him to say frankly that if he had known the conditions he never would have assumed the responsibility for the work, though beyond doubt he was conscientiously and courageously struggling to make actual the scheme of those who had called him to plant a Christian college in the West.

Institutions not a few have grown into noble proportions, which have begun with no more tangible possessions than this one has. Probably fewer such schools would be started and more which are started would come to success if the real conditions were fully understood by those who take charge of them and those who give to them. As an illustration we print a part of a private letter which has recently come into our hands describing one of these institutions. The letter is in reply to questions in behalf of a minister who had been invited to take the principalship of an academy. It was written by one who believes in the institution and wants to help it forward. The peculiarity of the letter lies in the fact that the writer, speaking confidentially, states the facts so frankly in the first part, devoting only two sentences to those inducements which usually demand the entire attention.

Dear Sir: I shall be glad to give you my honest opinion of the position of which you speak. There is as yet no such academy in existence. The association has arranged, however, to locate one at that place. Now the one who takes that position will, to be frank, have to make the academy. The location is good, at least as far as the competition goes, for it is at least fifty miles from the nearest railroad. The people will be good in promises; they will redeem these, if the crop is all right. Yet the principal must depend almost wholly upon himself for the aggressive work. He must *rustle* (for that is the only word that gives the peculiar taste of that kind of aggressiveness) the buildings, he must *rustle* the students, he must finally *rustle* their tuition, and in the meantime supply the pulpit.

The great consideration will be the practical one of his own salary. For two or three years he will at least get enough to live upon, but he must be prepared to stop about there. The aid which he gets as pastor from the H. M. S. always has come. That which comes from the people will, I think, come in time, but mine has not appeared for December yet. Great tact will be needed in order to avoid popocratic jealousy, and resolute discipline will be essential in order to restrain the cowboy sense of independence.

On the other hand, there will be the tremendous field for service, in a soil so ready and promising that even one term will make wonderful transformations. There will be the opportunity to leave the imprint of one's work and influence on what will be soon a strong young commonwealth; there will be the joy of breaking the bread of life and truth to those who need it so much.

This, I fear, is not a typical Western description of its institutions, but it is my own honest estimate of the case.

I have written thus in confidence, because I know that the man for the place will come not less quickly if he sees the difficulties before he arrives.

The South End Situation Again

BY FRANK WOOD

The editorial in *The Congregationalist* of April 20 on Congregational Forces in the South End, Boston, was a painful surprise to some of the aforesaid "Congregational forces." More than seven years ago parties interested in the transfer of a South End church to one of our suburbs originated the statistics used in this article and sent them abroad as a justification of their course. That they have no basis in fact has been shown many times, but still they are at intervals circulated in Congregational circles as a reason for closing one or the other of the three South End churches, with the result that these churches have been handicapped and discouraged in their work for the kingdom of Christ in one of the most populous fields to be found in this broad land, packed with the very best material for church work.

The following statement furnishes the basis for the arguments, inferences and conclusions of the article:

From the point of view of Protestantism, the South End in most sections of it is over-churches. A census of the ward as then constituted, in which the three Congregational churches are located, taken in 1890, showed sixteen Protestant organizations in a population of 15,638, or one for each 977 inhabitants. At that time one Catholic church sufficed for the ministration to its natural constituency, which must have been more than one-third of the residents. Conditions in the nine years have not appreciably changed. It does not alter the case to point to the 2,000 or 3,000 habitual neglecters of the sanctuary. If they all went regularly there would still be ample room.

A glance at the map of Boston containing the ward boundaries of 1890, noting the location of the three churches, and a knowledge of the population of the wards at that time would demonstrate in an instant the absurdity of the above statements. Instead of one ward (17), with a population of 15,638, the parishes of the three churches would, from their location, naturally take in about one-third of Ward 11 and all of Wards 16, 17 and 18. Shawmut Church was on the boundary line between and central to Wards 17 and 18. Berkeley Temple was on the opposite side of Ward 17, on the boundary line between that ward and Ward 16. Union Church was on the boundary line between Ward 11 and Ward 18. The population of this district in 1890 was 56,941. This is quite different from the 15,638 of the article. Wards 17 and 18, in which Shawmut Church was central, no part of which was much more than half a mile from the church, had a population of 31,773, or nearly double the number allowed by the article to all the three churches and the other thirteen "Protestant organizations." I do not believe that there were sixteen such organizations in the ward. I know of two that have been closed within a few years very near to Shawmut Church—the Church of the Unity and a Free Baptist Church. There were and are two Catholic churches (the largest in Boston) in the district, instead of one, as stated—the Cathedral and Church of the Immaculate Conception.

In the two canvasses of Shawmut Church, covering a radius of one-half mile from the church, only about one-tenth of the population were found to be Catholics, instead of one-third. In some other parts of the district the proportion of Catholics was probably somewhat larger, but they could not possibly amount to more than one-sixth, instead of one-third, as stated in the article. There has been a large growth of population in the district during the last nine years, and the field is a large one for all the churches in it if they are faithful and permitted to do their work. The 2,500 habitual Protestant neglecters that were found in the Shawmut canvass were all in the immediate vicinity of Shawmut Church, and only those who said they never went to

church were put down under that head. The "occasionalists" were counted as church attendants. In the district properly coming within the parishes of the three churches there are, at least, 10,000 habitual neglecters. Would this "alter the case in point?"

I believe that there are more intelligent, moral Protestant non-churchgoers in the South End than can be found in any district of the same size in New England, and that the district lacks adequate church provision for them by our denomination. Most of them are educated, intellectual people, who appreciate and would be satisfied with only the best preaching and music. The financial problem alone prevents the proper cultivation of this large, important and difficult field. Large congregations are gathered, but these churches are large. A congregation that would pack the Old South Church to the doors would not fill Shawmut Church.

In reference to the Shawmut Chapel, the article says in one place that there is reason to hope that the price of the chapel can be better utilized if the work is centralized at the edifice on Tremont Street, as the chapel people have seemed ready to ally themselves with the home congregations and Sunday school, yet goes on to say:

But the abandonment of this old-time mission leaves a large territory in the less respectable section of the South End almost entirely destitute of any Protestant institutional agency. The chapel has for a long time been the only evangelic and evangelistic center between Washington Street on the west and the water front on the east, between Northampton Street on the south and Dover Street on the north. . . . We still deplore the abandonment of so large a section of the city where we as a denomination ought to be represented; the more so because it is now practically without Protestant religious services.

An amazing statement, when it is considered that the chapel was located in the same ward with the "sixteen Protestant organizations" and with only a population of 15,638, and while the field of the three churches was by the article confined to Ward 17, although one was located between Wards 11 and 18, another was on the line between Wards 16 and 17, and the third on the line between Wards 17 and 18; yet the field given to the chapel by the same article, in addition to part of Ward 16, which properly comes into the territory of Berkeley Temple, was extended across the whole length of Wards 17 and 18 on the eastern side. This district has always been considered a part of the proper parish of Shawmut Church, and with sufficient financial support the church can care for its own district, including that part occupied by the chapel. It should be noted that the chapel was less than half a mile from the church and that no part of its district was much more than half a mile from the church, and that when the chapel was given up many of the attendants lived nearer the church than the chapel.

[Mr. Wood's long-continued and generous support of Shawmut Church entitles him to be heard respecting problems of the South End. Our statistics, to which he objects, were those obtained in an investigation made by the City Missionary Society (of which Mr. Wood is a director), and printed in full in its annual report for 1890, together with a map showing the distribution of population by wards. We agree with Mr. Wood that it would be fairer, in view of the fact that the three Congregational churches alluded to were then on the boundaries between wards, to take into consideration the population of all the wards naturally tributary to the churches. If this were done the churches in these wards should also be reckoned when forming an opinion as to whether that section of the city is overchurched. No doubt there has been an increase of population during recent years, but we are still inclined to adhere to our previously expressed opinion that the present population is fully one-third Catholic. As to

Shawmut Chapel, a canvass just made by Rev. Mr. Waldron shows that of the 182 families attending there when the chapel was sold, 109 lived nearer the chapel than the church.

We have not desired to provoke controversy respecting the opportunities before our South End churches, or to exaggerate the difficulties with which they are bravely contending. We think we represent not only our own strong desire but the denomination at large when we express the hope that Congregationalism on its present basis at the South End will do its full share toward evangelizing its field.—THE EDITORS.]

In and Around Boston

A Minister's Reading

This was the practical theme at the Ministers' Meeting. Rev. F. E. Emrich, D. D., introduced the subject by urging the subordination of all reading to the work to which the minister is called. His study hours are a part of his ministration and as important as pastoral or pulpit service. Daily Bible reading in original languages, devotional books for the cultivation of the emotional life and biography are all indispensable. The reading of daily and religious papers and the best novels was emphasized. Rev. C. L. Noyes spoke of the re-enforcement of power as an essential result of reading. It is worth while to turn aside, often following the line of least resistance. Choice of subjects is frequently determined by the current of events and trend of thought. While the minister should seek the new in literature, one cannot be grounded in such; he must know the past. He should pursue his special themes and fix his material by use.

Rev. Daniel Evans noted the better approach to many other themes provided by special reading. Rev. C. F. Carter considered biography as an aid to the understanding of an author's work, and particularly in supplying a standard for judgment of their attitude toward subjects upon which they have not written. The minister can step out of his own "ruts" by obtaining their view point.

Resolutions were passed commending Governor Wolcott's appointing of Police Commissioner Adams, and the Cuban Industrial Relief Fund.

A Leader Among Women

That form of child study which also implies the training of parents has an earnest and consecrated exponent in Mrs. Alice McLellan Birney, of Washington, president of the National Congress of Mothers. She has been spending some weeks in Boston and vicinity, speaking helpfully before women's clubs and maternal associations, and went from here to Mt. Holyoke College. Her broad, inclusive idea is that in whatever phase of organization it may appear the "mother movement" has for its main impulse the universal solvent of love, melting all distinctions of class, creed or color. Such a vitalizing undercurrent pre-figures the permanency of the Mothers' Congress, which will meet in 1900 at Des Moines, Io.

A Fifteen Years' Pastorate

No minister in these parts is held in more loyal esteem by his people than Rev. Edward Sampson Tead, pastor of Prospect Street Church, Somerville. Some 300 members of his congregation, with friends from neighboring parishes, gathered in the vestry last Monday evening to celebrate the fifteenth anniversary of his entrance on his pastorate. They left in his hands a check for \$300, besides other evidences, in good words and glad service to make the reception enjoyable, that because of his long and faithful service they value him now much more than when he was called.

Dr. McKenzie, Dr. Edward Judson, Mr. S. M. Sayford, and other forceful speakers, will lend their aid to the two days' conference next week of the Evangelistic Association of New England.

THE HOME

Yokefellows

BY GRACE DUFFIELD GOODWIN

Love faints, o'erburdened; joy is dead;
How shall I drag my load alone?
Hope walks apart with downcast head,
Nor heeds the moan,
"Is none to help and none to heed
A soul oppressed with direst need?"

Stern duty answers to the call:

"When all are gone I come to thee;
The burdens 'neath which others fall
Grow light with me;
For I will help and I will heed;
My strength alone shall serve thy need."

A Class for Home-Makers

Boston women have long been trying to persuade the school authorities to establish a manual training school for girls corresponding with the Mechanic Arts High School for Boys. The first step toward it is the introduction of experimental courses in domestic science at some of the suburban high schools. The Boston Branch of the Collegiate Alumnae has borne the cost this season of a course in home science at the Brighton High School. Miss S. Maria Elliott is the instructor and some of the topics studied are: The House: Its Situation, Soil, Drainage, Ventilation; House Furnishings and Decoration; Care of House; Study of Dust and Science of Cleanliness; Care of Woodwork, Plumbing, etc. This course is given with the approval of the supervisors, but as it is not a part of the regular school work, the study has to be carried on after school hours. In time the Boston School Board may wake up to the importance of such manual training to the schoolgirls, who are our future home-makers.

College Women and Domestic Science

It augurs well for the solution of many problems now perplexing the housekeeper and for the future health and happiness of our homes that highly-educated women are more and more turning their attention to household science. We refer in Waymarks for Women to one of the many phases of domestic science investigation pursued by the Boston Branch of the Association of Collegiate Alumnae. Its Sanitary Science Club, formed as long ago as 1883, was the first organization of distinctively college women for the study of any branch of household economics. Of late years thoroughly scientific and practical service has been done by committees of this association along the lines of sanitation, dietetics, domestic service, public laundries, etc., as well as in the introduction of courses in cooking into public and private schools. Today college women all over the country are identified with the "new science." They are addressing popular audiences, writing magazine articles and books, giving demonstration lectures in scientific cookery, teaching household economics in schools and colleges, establishing food depots, and making model homes in the slums of our cities, besides carrying on in the laboratory original experiments and research in household science.

Prayer is the true secret of educating children.—Dorothea Trudel.

The Municipal Service of a Woman's Club

BY MARGARET HAMILTON WELCH

It is almost impossible to condense in one brief article any adequate record of the impressive work which has been accomplished by that now famous organization of women, the Civic Club of Philadelphia. Organized five years ago by a comparatively small company of women, it has now reached and exceeded the limit of membership, 600, which then seemed unattainable. Every member of the club is saturated with the three qualifications of earnestness, perseverance and self-sacrifice. Only with such a membership could the history of the Civic Club have been achieved. Its executive arrangement is admirable. Committees cover each department where civic betterment is needed, each chairman being selected with the greatest care and the members, too, enrolled on the committees for which they are best adapted.

The educational work of the club has been of great value. It presented last year twenty-three women candidates in seventeen wards to serve on school boards. The election of one of these ladies was counted out by the opposition on a technical error. The Civic Club determined to contest this election. It invited the Municipal League of the city, a company of gentlemen, to unite with it in carrying the case through the courts. The gentlemen, however, deemed it hopeless to make headway against the corruption of ward politics, and without this co-operation the Civic Club undertook the fight. A petition was filed by the counsel of the club and five hearings in the contest followed, during which the contestants produced thirty-six witnesses in proof of their claim. The decision of the court adjudged the election legal and the lady took her seat, an outcome that was useful, not only to the club, but to the cause of honest politics.

Another phase of the educational work of the club has been its object lesson to the municipal authorities in the care of physically and mentally defective children. This was done principally through the interest and liberality of two members of the club at a cost of \$150. A school was established in a suburb of the city in which three children were taken last summer and were so much improved during the few months of care given to them that it was with the greatest reluctance that the experiment was suspended in the autumn, owing to lack of funds. It is hoped that it may be resumed again. Investigation by the club demonstrated that there were from eight to twelve deficient children in every school building. The club hopes to convince the city board of education that a room should be set apart in each school building for the defective children, and a special teacher be provided who will study each child and train it according to its ability.

This attempt to demonstrate the possibilities of naturally deficient children is a good example of the policy of the club from its inception. Its president, Mrs. Cornelius Stevenson, and the intelligent, conservative women who make up the membership, have stood from the first

for a conservation of energy in all civic work. Wherever it has been possible to have the reform work carried out by the rightful authorities, the club has been content to point the way merely, or perhaps, if needed, to give the initial assistance. Where, however, antagonism has been met, the organization has shown itself fearless and persistent.

In the matter of vacation schools undertaken last summer, this policy was pursued. An investigation of these schools in other cities demonstrated to the club their great value and also the fact that they were begun by other organizations than the board of education to which, however, they were invariably turned over. It was hoped, therefore, by the Civic Club that the Philadelphia board of education would undertake the work from the very beginning. The club precipitated the action, sending a petition to the board asking that the establishment of one or two vacation schools be favorably considered. The three schools were opened last year and the story of their beneficent work is in itself a magazine article.

In this brief synopsis merely the titles of other departments of the club's work can be given—titles, however, which indicate somewhat the province of each. These are those of sanitation, league of good citizenship, traveling libraries, music, decoration of public schools, playgrounds, circulating picture gallery, free picture exhibition, forestry and tree planting, legislation, civil service, industrial and household economics. In addition, with the rest of the country, a war emergency committee co-operated with the national relief societies in their efforts to relieve the national needs. The work of the club in traveling libraries deserves mention. Its libraries circulate among the city telegraph offices, the engine houses and police stations and the offices of the district messenger companies. The circulating picture gallery is another civic beneficence which, with the story of the concerts provided at churches in the winter and at piers and parks in the summer by the music department of the club, would make absorbing reading.

It is pleasant to be able to record that the club is financially strong, having sufficient income to defray its expenses and maintenance, and only needing to ask assistance in special efforts. Its attention at the moment is directed toward bettering the water supply of the city. It is beginning a public agitation along this line that cannot fail to be productive of good results. The lamented Colonel Waring of New York was a great admirer of the ability and service of this organization, and the club in its turn was deeply indebted to him for inspiration and assistance.

The Civic Club is a model to all clubs or departments working on similar lines. Conditions differ in different places, but in every city or town is needed the wisdom, dignity and single-mindedness of the Philadelphia club. The report of its work during the past year is a brochure that will be an inspiration to any band of civic workers. A copy of it can undoubtedly be obtained by addressing the president, Mrs. Cornelius Stevenson, 237 South 21st Street, Philadelphia.

The Columbine Huntsmen

All in a rose and amber morn
A huntsman blew a scarlet horn—
A horn with throat of gold.
And at the sound so sweet and high,
A hundred bugles made reply—
A ringing answer bold!

"We go to catch swift footed Spring!
Blow! Let your scarlet bugles ring,
As down green ways we go!"
"You waste your breath in blowing horns!
You'll lose the race one o' these fair morns!"
Quoth Spring, with laughter low.

Upon a bush, these huntsmen bold,
Hung up their horns of red and gold,
With sad, regretful signs.
And you shall find them, children dear,
These little horns so quaint and queer,
In time o' columbines.

—Percia V. White.

Misty-Mindedness

BY CAROLINE B. BURRELL

"She is the dearest woman in the world," lamented her friend, "but she is so misty-minded!"

It was only too true. The woman in question was warm-hearted, charitable and well-meaning in all the relations of life, but she was a trial to all who knew her because of her ingrained habits of inexactness, of unpunctuality and of general vagueness of mind.

Misty-mindedness is the feminine counterpart of absent mindedness. That masculine failing, however, is usually the accompaniment of genius. The man who, with his head in the clouds, listens with upturned face to the music of the spheres cannot be expected to remember to pay the butcher's bill or order the coal.

Pasteur at a dinner party dipped his cherries one by one into his glass of water and carefully wiped them, explaining that they were covered with microbes, and then with a fine unconsciousness drank off the glass of water.

A famous archbishop, also dining out, forgot that he was not at his own table, and remarked loudly to his wife, "This soup is again a failure, my dear."

The great theologian, Neander, would walk to his classroom with a broom under his arm instead of an umbrella, or wander through the streets of Berlin unable to recall the situation or number of his own house. A United States senator was observed not long ago, at a presidential dinner, to pull from his pocket in place of his handkerchief a huge blue woolen sock and unconsciously wipe his heated brow.

Such absent-mindedness brings only an indulgent smile, but feminine misty-mindedness is another matter. This does not imply genius, only indefiniteness. Its possessor may, and indeed usually does, go through life in gentle unconsciousness, but her friends live in an atmosphere of exasperation.

There is more than one woman who habitually rustles down the church aisle just as the sermon begins and says smilingly afterward to her pastor: "You must excuse my being always late. You know in the church which I formerly attended the service began at eleven and it seems more natural to me to come at that hour than at half past ten."

The wife of one of our most dis-

tinguished novelists has a most hospitable heart and frequently invites her friends to dine informally, but she then forgets all about the matter. When they appear in her drawing-room at the time named, she smilingly observes:

"Now did I ask you to dinner? Well, well, I'd quite forgotten it, but I'm delighted to see you. Just wait one moment while I put on my bonnet, and we will run around the corner to the restaurant and have a charming evening together."

A number of college girls became interested in settlement work in a city near by, and invited 100 Jewish children to spend a day in the college grounds. A simple luncheon was prepared by the girls consisting of milk and unlimited supplies of sandwiches. Unfortunately, the sandwiches were all made with ham, and a certain chill was thrown over the feast as one by one the conscientious but disappointed little Israelites opened them and laid aside the meat.

A young girl came to her aunt in despair with a beautiful cloth suit covered with tarry oil. "Never mind," comfortingly observed the elderly and experienced matron, "vaseline will take it all out." The girl industriously rubbed the skirt well with the vaseline, but saw no improvement. In despair she called the aunt to look at the garment, now a mass of grease. "Mercy!" gasped her distressed relative. "Did I say vaseline? I meant gasoline."

Mrs. Deland tells of a woman who attempted to congratulate her on her recent book. "O, I do want to thank you for your stories! I have never read anything more delightful than your Old Chestnut Tales."

It is the misty-minded woman who keeps her appointments a day too late; who goes to the wrong station to meet her friend, arriving in an unknown city; who cannot understand how her bank account can possibly be overdrawn when she still has unused checks in her book. She never learns what is the trouble. Her gentle soul is perpetually being hurt by critical, impatient, even fault-finding, words, uttered in moments of indignation by her nearest and dearest; she forgives them, for she never cherishes a feeling so definite as anger, but she painfully wonders why they were said since she has intended to do just the right thing.

Several writers have sounded the note of warning. Dr. Johnson is quoted as having said, "If a boy says he looked out of this window when he looked out of that—whip him." Ruskin has emphasized the necessity of training children in accuracy of observation and of speech. Emerson sums it up in his Essay on Prudence: "The discomfort of unpunctuality, of confusion of thought, of inattention to the wants of tomorrow, is of no nation. Scatter-brained and afternoon men spoil much more than their own affair in spoiling the temper of those who deal with them."

After all, it is all a matter of definiteness. Exact knowledge of the things of everyday life, of money, of time, of engagements, is what is needed. It would seem easy enough for one to be practical, to be punctual, to be accurate, but it is not easy. Doubtless, to her own dismay and her neighbors' exasperation, the misty-minded woman will be always with us,

and will continue to wander vaguely, smilingly, exasperatingly, through life.

A Mysterious Moth

While taking a walk one April day we found a large brown cocoon upon a high branch of a wild cherry sapling. Its appearance proved that its inmate was one of the silk spinners, for in building its winter residence it had made no use of any outside material, such as leaves or twigs, but had enveloped itself in a thoroughly water-proof covering of finely spun threads closely fastened together, and matching in color the bark of the tree.

We had the branch carefully cut and carried it into the house, where it was kept in a warm room for several weeks. When shaken one could hear something rattle within the cocoon, but could never detect the least sign of life. The most careful listening failed to reveal any attempt of the little prisoner to burst its bars, and at last, as the season advanced, we felt sure that we might as well throw it away. Still we kept it.

One afternoon toward the last of May we found the most exquisite moth, measuring five and one-half inches from tip to tip of the outspread wings, clinging to the twig which bore our cocoon, and gently moving her wings back and forth through the air. It seemed impossible that so large a creature could have emerged from so small a shell; and as upon careful examination the cocoon showed no change, no break nor crack, nor any opening whatever, we decided that wherever the beautiful little thing did come from it was not from that cocoon. So we opened it with the scissors, and, finding nothing but a few dry, scaly fragments, concluded that our cocoon was a complete failure and threw it away.

Our new pet wore subdued but harmonious colors—light and dark brown, terra cotta, white, fawn color, a delicate bluish gray which was almost lavender—all these colors most perfectly shaded and blended or set off by tiny threads of black. There was a large spot of white on the head just over the eyes, the rest being a bright red brown. In the center of each wing was one irregularly crescent-shaped spot, outlined with black and filled with terra cotta and white.

When I found the moth clinging to the branch I extended my finger to see if she would allow me to put her in what I regarded as a better, more comfortable place. Without the slightest hesitation she walked on to my hand, and as long as she lived she would perch there whenever I wished her to do so, never showing the slightest fear. We supposed that wherever she had come from she would want something to eat, so we mixed some sugar and water and invited her to taste. To my surprise she walked straight through it, but did not eat. So we left her for the night on some potted plants.

She seemed perfectly contented to remain in one place, and the only voluntary movement which she made was to wave her beautiful wings back and forth, as if she knew that she was made to be admired and meant to give us a chance to do so. After a few days she left the plants and took up her residence on the floor, directly under the window; from there she made a few short excursions to

the window sill, to a corner of the wall, and to a footstool which stood near. She seemed to avoid trying to fly. We very soon found that she was one of those butterflies which have no mouth and so, of course, never eat.

A week after she came a group of curious little white lumps, each with a brown spot in the center, appeared upon the floor, all firmly fastened to the carpet. Afterward we found them on the side of the footstool (the moth's favorite perch) and later on the window sash. These were her eggs, and every day there was a fresh supply. One morning there were seven, the next fifteen and the next thirty; after that the number gradually diminished.

She lived for one month, perhaps a few days more. The last week of her life she was more active than before; seeming to wake up every night soon after sunset, she would fly to the window and flutter about for nearly half an hour, then become quiet again.

It was a great mystery to us all where she could have come from, and how she chanced to be found on the branch with the cocoon from which we had hoped just such an insect would come. One day this story chanced to be told within hearing of a young naturalist. He told us that our moth was a *Cecropia* by name, and that she had really emerged from the cocoon and the door had closed again behind her, as if with a spring, leaving no trace.

A. KLARQUE.

Waymarks for Women

Queen Victoria is three days older than Mrs. Julia Ward Howe. Both women will celebrate their eightieth birthday this month.

Lady Curzon has entered with enthusiasm upon the philanthropic work in India. As vicerine she is president of the Lady Dufferin fund for providing hospitals and training medical attendants. Lady Curzon has personally visited wards in some of the hospitals, and she and her husband have subscribed liberally for the medical work among native women.

In view of Mrs. Ellen H. Richards's advocacy, in a recent article, of a social room for our maids, corresponding to the "servants' hall" in England, it is interesting to note that a New York apartment house, recently built, possesses a servants' sitting room. This is comfortably fitted up and open to all the employes in the building. On certain evenings of the week they are free to entertain friends there, as they could not in their tiny kitchens.

What a beautiful example of filial love and honor has been set by the head of the French nation! He visited his native town recently and was received with great ceremony, but catching sight of his aged mother watching him from a balcony he impulsively broke away from the procession, ran up to the balcony and catching the excited little old lady in his arms kissed her heartily in view of all his townspeople. Surely the days of President Loubet ought to be "long in the land"!

Ten bright twenty-dollar gold pieces were given the other day by the German Housewives' Society of New York city to ten servants as a reward for two years' faithful service in one household. The chief feature of this organization of about 600 women is an intelligence bureau, which furnishes maids to the members and offers prizes for faithfulness. The highest premium—of \$100—will be given to the maid who can show ten years' uninterrupted service with a member of the society. Servants who prove unworthy are never again recommended, and employers who treat their

domestics unjustly are expelled from the society after due investigation.

Last summer we published the report of a committee appointed to investigate the subject of laundries under the auspices of the Boston branch of the Association of Collegiate Alumnae. Two Brookline ladies, graduates of Vassar and Smith, who served on this committee were so impressed with the need of better methods and conditions in public laundries that they determined to try their theories. The result is the Sunshine Laundry of Brookline, which has now been in operation several months. Clothes are washed in eight waters, with good soap and no harmful washing powders, dried out of doors and ironed by hand. Of course a laundry managed by educated women has also a "consulting chemist."

Thrush Lane

BY HARRIET K. MUNGER

I know a wild road way
That winds as if in play;
It has a voice and sings
Until the forest rings,
Thrush lane.

A voice of solitude,
It comes as from a cloud;
It wanders on the breeze,
It hideth in the trees,
Thrush lane.

It mounteth up on high
Until it finds the sky,
And then in cadence deep
It falleth into sleep,
Thrush lane.

O hermit thrush! thy voice
Is nature's purest choice.
O hermit thrush! thy song
Helps roll the world along,
Thrush lane.

The sunshine warms the fields,
And the dark pine tree yields
Her balmy breath. The eve
Lingers as loath to leave
Thrush lane.

The brook goes babbling by,
The dalliard's eye
Looks up star-like and fair,
To greet the passer there,
Thrush lane.

White birches light the way,
And like a truant fay
The maiden orohids bide,
And purple fringes hide,
Thrush lane.

All through the long day's heat,
And in the twilight sweet,
The song is ringing clear,
Now far and now near,
Thrush lane.

Small wonder! 'tis so sweet,
It wins my willing feet;
Thus every path will be
Between thy love and thee,
Thrush lane.

My love, a little child,
The fairest maid e'er smiled;
Her eyes all full of glee,
She waits to welcome me,
Thrush lane.

She waits to welcome me,
And as I pass through thee,
Thy beauty is more fair,
Thy song a song more rare,
Thrush lane.

Thine influence more sweet,
Thy meaning more complete,
Because thy turnings wild
Lead to the little child,
Thrush lane.

Closet and Altar

*My meditation of Him shall be sweet:
I will be glad in the Lord.*

It is rest—that means the quiet mind that is stayed on God. It is the Lord's Day—that means meditation and communion, but not these alone. Christ is Lord of the Sabbath rest, and how often we read of his doing works of charity and healing in its hallowed time. The true disciple never loses sight of ministry, and least of all when he comes near to Christ.

On a true Sunday the Sun of Righteousness shines all day long.

All the days of the week the winds of worldly care and trouble bend my spirit toward the earth, but with the Sabbath calm I see that though my present root is in the earth my true desire is upward toward thy heaven, O God of peace and truth.

This is the day of rest:
Our failing strength renew;
On weary brain and troubled breast
Send Thou thy freshening dew.

This is the day of peace:
Thy peace our spirits fill;
Bid Thou the blasts of discord cease,
The waves of strife be still.

This is the day of prayer:
Let earth to heaven draw near;
Lift up our hearts to seek Thee there;
Come down to meet us here.

This is the first of days:
Send forth thy quickening breath,
And wake dead souls to love and praise
O Vanquisher of death!

—John Ellerton.

Rest for the body is in cessation of work. Rest for the mind is in change of work. Rest for the spirit is in freedom to work along the line of its own highest good. God gives all these in the repose and opportunity of his day of rest.

Home Sundays, when the peace of God abides in loving hearts, are nearer heaven than anything else that earth can show.

The Lord's Day, like the Hebrew Sabbath, is a feast day, not a fast. It brings us time to drop the load of care. It gives us space to meditate upon the goodness of our God.

PRAYER FOR THE LORD'S DAY

Eternal and most gracious God, I humbly beseech thee to prepare my soul to worship thee this day acceptably with reverence and godly fear; fill me with that faith that works by love; purify my heart from all vain or worldly or sinful thoughts; set my affections on things above; give me grace to receive thy Word, which I shall hear this day, in an honest and good heart and to bring forth fruit with patience. Pardon all my sins, and let them not hinder the ascending of my prayers and praises unto thee, nor the descending of thy mercies and graces upon me. Let my private devotions so fit and prepare me for public worship and Christian service that all thy ordinances may be profitable to me, that by the grace derived from them my whole life may be acceptable to thee, in and through my blessed Lord and Saviour. Amen.

Mothers in Council

MY MOTHER'S CLOSET

"Is there anything of the dear old house that you would like to save?" asked an aged brother of almost ninety, who was born there.

Is there anything that I would not like to save, my heart cried out. The east room, the company room, the scene of all of our courtships and marriages; the two adjoining chambers with the door between, where we six sisters slept and exchanged confidences; the closet door, where the light of each was marked on the successive birthdays—but more than all I coveted one little space where the paint was worn off in my mother's closet. More precious than any shrine in Mecca! Well we knew it was in that inner sanctuary that mother obtained strength and comfort and help in every time of need.

If one of us had grieved her by any wrong doing, if one was sick or about to leave home, we knew she carried it all to the Lord and left the burden there.

One morning a messenger came from a distant town. He had been riding all night, for there was no speedy communication in those days. Mother knew the familiar face of an old neighbor and met him at the door. She could not answer our questions as she passed through the room. For a brief season mother "was not." When she came back we knew she had been with the Comforter.

She told us that our dear grandfather had been suddenly called home. She would go back with the messenger. Then she moved about calmly, sweetly as ever, not forgetting the wants of the tired traveler. How we tried to anticipate her wishes and lighten her sorrow!

At one time there had been a series of "protracted meetings," as they were called. Many were hopefully converted. One morning I told her tremblingly, "I hoped I had given my heart to the Saviour." "I thought so, my dear child," she replied, her eyes brimming over. Soon she called me, and together we entered that closet. She thanked God for his gracious answer to prayer. I understood then why she had "thought so." I can never forget that prayer, as she literally carried me on the arms of her faith and love to the covenant-keeping God, asking that I might be kept from sin and sealed unto the day of redemption.

Doubtless the other children had similar experiences, but such scenes were too sacred to talk about.

I was not yet out of my teens when the crisis of my life came. I was going to teach in the then far distant West. It was a tedious journey by stage and canals and lakes and rivers. My father was to accompany me the first two or three days, and then I was to be confided to the care of strangers for weeks, till I should join my brother. Everything was ready. The horse stood at the door, but mother led me away, and in that "holy of holies" gave me into the care of the tender Shepherd, and, trying to smile through her tears to keep my courage up, she said, "I shall go with you all the way, but One who loves you better than father or mother will go with you and shield you, and bring you back safely." She did not go down with me, I knew she could not, but that prayer was a talisman all through the long journey.

If trouble or perplexity came, I knew prayers were ascending for me from that closet, and from the family altar, and I was strengthened. The memory of mother's closet never has faded. It is a benediction still.

SARAH F. ABBOTT.

CHOOSING A NURSE

What qualifications should I seek in choosing a nurse for my first baby? One friend says, "Get an experienced woman, who will relieve you of all responsibility." Another tells me that it is much better to secure the services of a "fresh young girl, who will be entirely under the mother's direction." One

of the baby's aunts urges me to employ only "a woman of refinement," while another thinks grammar and manners of slight importance provided the nurse is a healthy person of good character. YOUNG MOTHER.

FATHER AT THE TABLE

Two or three times a day a family is quite likely to sit side by side together. Table manners and table talk are an index of the family atmosphere. Whose influence is uppermost? Father is the greatest stranger. He is the houseband, the bread winner, waited for and waited on. Father! Does his coming step spread gladness round? Does he have a smile, pleasant words, hearty inquiries about this and that which give fresh interest to the common employments of life? Has he a story to tell or news to explain about happenings in the great world? Or is he silent and preoccupied, or impatient and fault-finding, or moody and indifferent?

"I got my taste for such books from father's table talk," said a young man, on a friend expressing surprise at his fine choice of books.

A service of good humor, good manners, intelligence and sympathy is the best table service in the world. Even at our eating and drinking there is an education constantly going on for appetite and selfishness, or for self-government, mental quickening and courtesy. H. C. K.

DESTRUCTIVENESS IN CHILDREN

An explanation and justification of the child's destructive tendency is found in Dr. A. R. Taylor's excellent book, *The Study of the Child*:

Sensations occupy a more prominent part in the life of the child than of the adult, for they are practically his only mental food. What a man would discover about an object by reflection and reason, the child finds out only through the senses. He must pull it, bite it, stamp on it, look down its mouth, smell it, scratch it, throw it about, no matter whether it be a kitten or a brownie. He tears the choicest rose to pieces because that is the only way he can find out what is inside. He pounds away on a drum or an old tin pan because it affords him pleasing entertainment, and in that way he learns something about it. His mind feeds on sensations just as the body feeds on bread and meat. He is naturally as hungry for them as he is for his meals. To deny them to him is to do him as much harm as to deny him food. As we take pains in supplying the latter, the former should with equal intelligence and with equal liberality be provided for him.

By this it should not be understood that he is to be permitted to destroy everything that he can get his hands on—though there ought to be many things given him for that purpose if he so inclines—but that objects in variety, particularly from the outside world, should always be at his disposal, always be coming into his little world. Many children would do less damage to the furniture if this propensity could only be given indulgence by allowing them to tear some worthless things to bits once in a while. It needs direction, not suppression—direction, not in a specific way, in these early years, but in a general way. There are thousands of things with which he may become familiar by such management, and that, too, without realizing that he is making any special effort to learn. This informal education in these years is just as important as the formal education of the school-room which he is soon to enter.

If a boy loves reading, reward him with a plaything; if he loves sports, with a book. You may early lead him to value a present made thus, and to show that he values it by using it.—J. C. Hare.

ROASTS

ARE GIVEN A MOST DELICATE AND APPETIZING RELISH, IF JUST TOUCHED UP A BIT WITH

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Just to remind you that you will never regret having ordered Wool Soap for your toilet and bath, for it's the purest soap afloat, the soap you are sure of, the soap safe for you and for baby.

If your dealer hasn't it, send us his name, and we'll send you a cake free.

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The Conversation Corner

WE have various colors as well as countries represented in our children's pictures of late. First, we had white children in Africa, then black children in Georgia; now the snap-shots are of red children in Dakota. Miss Lord, one of the missionary teachers at Flying-By's Village at the Standing Rock Agency, on the Grand River, in North Dakota, took them, and sends this letter about them.

... In one picture you will see little Charles Henry Returns-Victorious, sitting at the end of their house, beside his father's horseshake, with his small fists full of bread. The original was too irresistible, as I had my kodak with me. The woman with a baby on her back, in the other picture, is Mrs. Breaks-a-Man's-Skull and their little Frances, three years old. Please excuse the one in the background—he is only a white man, a carpenter, who was doing some work on Miss Collins's house at the time. You see a bit of the chapel at the right, and Wakutemani's house on the hill at the left.

The following was told by Frances's father. One day this winter the little girl got her mother's Dakota hymn-book and said, "Father, let us have prayers." He and his wife sat down, and she stood up in front of them. He said they wanted to laugh, but she was so small they were afraid she would not understand and would think they were laughing at religion, so they kept still. First, she sang a hymn and then said she was going to talk to them a little while. She said, "My friends, if you have any bad words in your mouth to say to anybody, don't say them, but take them out and throw them into the fire and burn them up." Then she said, "Let us pray," and the prayer was this: "Great Spirit, have mercy upon us. Amen." And so ended Frances's little service.

That was a good "children's sermon" of Frances, and, like some other sermons to children, is equally appropriate for grown-up folks. She is a bright-looking little girl, and I think we must send her and little "Charles Henry Returns-Victorious" some Corner pictures. If they have horseshakes and hymn-books they must be civilized, Christian Indians, in spite of such fierce names as "Break-a-Man's Skull"! Is Miss Collins the "Winona" who used to write to the Corner ten years ago and more? If so, I would like to know what ever became of her little pupil, Zirin, who sent us letters from the Dakota Reservation in that long ago time? I think she then lived at Fort Yates on the Missouri; perhaps *Flying-By's Village* is in the same region. If any of our members wish to read an interesting account of that place and its people, let them ask the lady in the A. M. A. rooms, 615 Congregational House, for the leaflet about it.

In trying to find these places on the map of Dakota I notice frequently the word *Buttes* (about which inquiry was made April 20), evidently referring to mountains. This reminds me to tell you—before lots of letters from Rocky Mountain children, white or red, answer the question—that a lady over eighty years of age sent me a card yesterday to call at her house to see a fine water color picture of a *butte* in Idaho. If the word had had two t's in the Corner letter, I should not have missed it in the dictionary! It is not an Indian word and not a corruption of the English word *boots* (although pronounced nearly like it), but a French word, meaning a mound, and

designating the detached, isolated peaks, common in the Rocky Mountain region. It is, like many other names and words, a relic of the ancient conquest and occupation of our great Northwest by the French, with which readers of Parkman's fascinating volumes are familiar.

The little Indian girl's prayer reminds me of a short prayer in verse which has just been sent me; it was made for one of



our little Corner girls and said by her every day. Perhaps some other of our children may learn it.

Our God and our Father,
We thank thee today.
That all through life's journey
Thou leadest the way;
We thank thee for making
Us children of thine;
We praise thee for giving
This world bright and fine;
We bless thee that Jesus
Came down from above;
O keep us forever
In Jesus' dear love.
Amen.

Another bit of verse was composed by a little Corner girl, not an Indian, and "not for publication," but to lighten the tedious morning task of obeying the order,



"go and dress." It may amuse and help other little children in similar times of daily trial.

Be good, be good, as all men should;
How's the day? Not all for play;
Some for work, and don't shirk;
Go to school, and don't be a fool!

Then play, any way; go and draw—don't saw;
Go and dress; don't distress
Mamma, papa and the rest.
To waste time is a great crime.

("All rights reserved.")

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

ROCK OF LIBERTY

The "appeal for help" from R. B. R. of Providence, in this column of Feb. 23, was not made in vain. The verses about Plymouth Rock which he wanted have come in from every quarter. "Forefathers' Day" would be the proper time to print them, but if I wait until then, "countless as thy sands, old Rock," would be the copies received! As the old school song-book from which all seem to quote the verses is out of date, the poem is given below:

O, the firm old Rock, the wave-worn Rock,
That brayed the blast and the billows' shock,
It was born with Time on a barren shore,
And it laughed with scorn at the ocean's roar;
'Twas here that first the Pilgrim band
Came weary up to the foaming strand,
And the Tree they reared in the days gone by,
It lives, it lives and ne'er shall die.

Thou stern old Rock, in the ages past
Thy brow was bleached by the warring blast,
But thy wintry toll with the wave is o'er,
And the billows beat thy base no more;
Yet countless as thy sands, old Rock,
Are the hardy sons of the Pilgrim stock;
And the Tree they reared in the days gone by,
It lives, it lives and ne'er shall die.

Then rest, old Rock, on the sea-beat shore,
Thy sires are lulled by the breakers' roar;
'Twas here that first their hymns were heard
O'er the startled cry of the ocean bird;
'Twas here they lived, 'twas here they died,
Their forms repose on the green hill's side,
But the Tree they reared in the days gone by,
It lives, it lives and ne'er shall die.

CHICOPEE, MASS.

Dear Mr. Martin: The *Congregationalist* has come to our home during all the years that I can recall, and I never fail to read the columns for both old and young Cornerers. The words inquired for about Plymouth Rock I inclose. They are in the "Silver Bell," a school singing book published in Boston by Henry Tolman and Co., in 1864. I do not know the author, and do not recall seeing the words elsewhere. Whenever I see or hear the words, my mind reverts at once to the days when the late George D. Robinson was the much loved teacher of the High School here in Chicopee. I think the song must have been a favorite of his, for I know we sang it very frequently, and I well remember the expression with which he wished it sung.

M. D. C.

No wonder that such a patriotic soul as Governor Robinson's swelled with loyalty to the memories and the traditions of the founders of New England, and we may all be glad and grateful that wherever "the hardy sons of the Pilgrim stock" have gone they have carried the Pilgrim's courage and faith, and their love of law and right, from the Gulf of Mexico to the Arctic Circle, from Mayflower Bay to Manila Bay!

R. L. C. of Endeavor, Wis., sends a leaf out of the old Boston singing-book, containing the words and music of "Rock of Liberty," the author being given as J. G. Clark. Was this James Gowdy Clark, who published some years ago a small volume of poems?

"O POOR MAN"

GRAFTON, NEB.

I have much enjoyed the reproduction of old and long-ago familiar poems and rhymes in the *Corner Scrap-Book*. I desire to find the words of a song which was old more than fifty years ago. As children we called it "Poor Man," and I only recall this:

O poor man, come and tell me true,
How you maintain your family,
And how you carry them through.

I hope for a reply from some of your elderly friends of the Corner.

M. D. B.

What did the poor man answer?

L. N. M

How Does Christ Treat the Wayward Disciple*

By Rev. A. E. Dunning

Who has not sometimes felt himself recreant to the best he knew? Who has never flung off the restraint of conscience, despaired of himself and, for the moment at least, opened the floodgates of passion, which he remembers with shame? If there are such persons, this article is not written for them. It is for those to whom I can speak from an experience of sin and remorse and repentance which they will understand as reflecting their own. I am sure that the sense of shame in having yielded to temptation and of grateful love to Christ in assurance of forgiveness is often as keen in children as in men and women.

Peter had such an experience after years of following Christ. In the record of it the heart of the Master is revealed and his power and will to restore to his love and confidence one who had forfeited all claim to be trusted. In that scene in the house of Annas described by John the witness of Jesus to his mission is a subordinate incident. It is not mentioned in the other gospels. The main interest to us in that stage of the trial of the Son of Man is the way he regarded the disciple who deserted and denied him in the hour of need.

We must study this record in the light of what all the evangelists have written concerning Peter and his relations with his Lord. We shall then find these four things to be true:

1. Jesus knows the wayward disciple. It was no surprise to him that Peter dishonored him on that fateful night. That disciple was naturally reckless. He had ever been ready to face danger without measuring the consequences. He had challenged Jesus to invite him to walk on the water and had not been equal to his task. He had been over-zealous in counseling Jesus to avoid danger. When he knew that it was not safe for Jesus to go up to Jerusalem his advice to him not to go had been almost as presumptuous as a command. When he found that death faced his Master he was ready to die with him, but he had committed a crime against Roman law in attempting to defend Jesus in the garden and had imperiled those whom his Lord sought to save. Now as he shrank back from Jesus while he still followed him, the Master knew his disciple. Peter was doing just what Christ said he would do before morning, when he stood with the servants before the fire and tried to look as though he had no interest in what his Lord was suffering. But though he despaired of Jesus, Jesus did not despair of him.

Christ knows the love for him that is genuine. He knows the weakness that seems sometimes to eclipse it. He had foreseen Peter's trial and prayed for him, even though on the eve of it Peter had not heeded his counsel to "watch and pray, that ye enter not into temptation." But Jesus does not give up his own. He counts them as committed to him that he may help them through the temptations that sometimes overwhelm them. He holds himself to account for every true disciple. "Of those whom thou hast given me," he prayed, "I lost not one." "He ever liveth to make intercession for" us. There is a vital and comforting truth in the doctrine of the perseverance of the saints.

2. The wayward disciple knows his Lord. Peter had said to Jesus, "We believe and are sure that thou art the Christ, the Son of the living God." He had seen Jesus transfigured. He had had a revelation from the Father that Jesus was the Son of God. He had had abundant evidences that Jesus loved him with a personal and peculiar affection. He was the most lovable and I believe was the most loved of the twelve. Only great natures are capable of being great sinners. That very night he had entered into a new covenant with his

Lord by receiving from him the bread and the wine, which represented the life of Jesus given in sacrifice for him, and he had declared himself willing to die for his Master. All these things must have been fresh in his mind when the maid at the door of the palace asked him, "Art thou also one of his disciples?" and when the men about the fire put to him the same question, and when a relative of the man he had assaulted a few hours before said to him, "Did I not see thee in the garden with him?" Peter had faced greater dangers than these. Why was he a coward now? Who knows why? But we know that he still loved his Lord. Many a man sinning shamefully loves Jesus passionately.

3. Every disciple is exposed to temptations too strong for him. Peter stood in the palace yard and lied in the presence of his Master. Old habits for the moment again asserted their power, and he swore the coarsest oaths. In the hour when his best friend needed him most, he turned his back on him with curses. Looking on such a scene, perhaps it is not strange that theologians formulated the doctrine of total depravity. I do not believe that doctrine, at least as it usually has been stated. I believe that the Son of God estimated every human soul, even the wickedest, as worth his laying down his life for that soul. Jesus had said to Peter, "Satan asked to have you." Superhuman powers of evil held Peter in their grasp that night. At his best, they were too strong for him unaided. But when he kept aloof from Christ, when he went and sat with his Master's foes, when he denied that he was a disciple, he was giving Satan advantages which he might have withheld.

Satan has asked for each disciple. We may deny to him personality if we please. But we cannot shut our eyes to evidence that he is working against what is best in us, and working powerfully. Who has not marked how evil deeds, wrought independently of one another and often separated by distance and time, seem to combine to make it easy for the victim of temptation to do wrong and impossible for him to resist? It is not courage which seeks contest with Satan, but foolhardiness. It is not wisdom which ignores his existence, but reckless exposure of our immortal lives.

4. Christ offers sufficient help to every tempted one. He had said to Peter, "I made supplication for thee," and in the midst of his wickedness one look from Christ brought him to his senses. Love was in his heart. That look awakened it and made it controlling. Peter did not seek to retract the words he had spoken to servants and guards in the high priest's house. That would have done no good then, for probably they had all the time known that he was lying. But he went away at once by himself and shed bitter tears of shame and repentance.

Peter wrought his experience into his letters to the churches. "Be watchful," he wrote; "your adversary, the devil," is always seeking you as his prey. "Whom withstand steadfast in your faith." No one by becoming a disciple of Christ escapes the power which unseen foes give to temptation. There is no safety except in close and constant companionship with Christ, faith in his power and love, thinking his thoughts and keeping open company with his disciples. But Peter learned, as every one may who has already fallen, that Christ was still his Saviour, and that even after he had been vanquished he could recover himself in the strength of his Redeemer.

Miss Emily H. Howe of New York city has given to Hanover, N. H., her fine dwelling house, valued at \$15,000, on the condition that it shall be used for the "E. D. Howe Free Public Library," in honor of her father.

*The Sunday School Lesson for May 21. Text, John 18: 12-27.

The Church Prayer Meeting

Topic, May 14-20. Mistaking the Spirit's Teachings. Acts 26: 4-11; Rom. 1: 16-22; 2 Pet. 1: 10-21.

By substituting our own ideas, following evil advice, considering special facts rather than general truths.

[See prayer meeting editorial]

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LITERATURE

BOOK REVIEWS

THE THEORY OF THE LEISURE CLASS

The rise of a leisure class is not a modern phenomenon, but its relation to society at large is becoming more and more the subject of discussion and study. By some this class of people is regarded as a peril to human welfare; by others as a benefit, not to say a blessing. The author of this work, Mr. Thorstein Veblen, takes the economic point of view, although without confining himself to it strictly. In his opinion the leisure class is the outgrowth of a predatory life which succeeded the peacefulness of early savagery. The struggle for ownership, originating in the appropriation of the women of the community, the workers, extended itself to the fruits of their labor and gradually to property of all sorts. In time the possession of property became the basis of popular esteem. Gradually such ownership independently of labor came to be looked upon with favor. Toll came to be regarded as less creditable, and the leisure class as honorable because at leisure. In time existing social conditions came into being.

The author hardly does sufficient justice to the warlike side of this process of development. For centuries the leisure class, or what corresponded to it, was the fighting class. The feudal lord and his immediate dependents and men-at-arms constituted the only bulwark of the surrounding population against the devastation of numerous enemies. The fighting men could not fight and also till the soil, so that the making of war, offensive and defensive, was left to them, and the pursuits of husbandry to those whom they protected and whose labors supported all alike. This, of course, is a rough and general, yet a real, distinction, and it deserves more heed. When the feudal nobility and their troopers were not fighting they did little or no labor, except that involved in maintaining themselves, their weapons and their strongholds in condition for further fighting. They were the leisure class pre-eminently, the predecessors and largely the ancestors of the members of the leisure class of today.

The author points out interestingly the relation of the leisure class to polite observances and social ceremonies, and notes that its leisure, after all, is not so much substance as form. He regards its activity as largely make-believe. Its reputation depends in a great degree, he thinks, upon the expenditure of superfluities. In order to be looked up to as it deserves it must not merely consume the bare necessities of life, but must exhibit a somewhat lavish expenditure in the line of luxuries. In order to be reputable he says it must be wasteful. He admits the infelicity of the term "waste" and does not use it in the sense of illegitimate expenditure, but claims that the spending of the leisure class upon superfluities does not serve human well-being on the whole. The reader finds—and indeed the author has found—it difficult to bear in mind that waste, throughout the larger part of the volume, is used not in its ordinary sense, but simply as a technical term. And on this account there is room for misunderstanding.

Moreover, the expenditures of the leisure class are not necessarily useless. An expenditure may not be wise, yet may be far from useless. It may not even injure any one, even the spender.

The author's words here illustrate a certain extravagance which appears now and then in the book, as again in the declaration that because of the unavoidable contact of scholarly people with those who are peculiarly their superiors "there is no class of the community that spends a larger portion of its substance in conspicuous waste than the former." Evidently the author is not acquainted largely in cultured New England circles, to say nothing

of the world at large. Nor is it warrantable to say that in most reputable modern houses of worship, where no expense is spared, the principle of austerity is carried to the length of making the fittings of the place a means of mortifying the flesh, especially in appearance.

The relations of the literary class to the canons of taste are discussed, and there is a chapter on Dress as an Expression of Pecuniary Culture, in which there is much good sense. One of the most interesting portions of the work embodies the chapters on the Belief in Luck and on Devout Observances. He traces both to the persistence of the barbarian temperament, and the High Churchman is informed that the modern development of ritualism is no doubt due, in part, to a predilection for conspicuously wasteful spectacles, and also to the relatively archaic form of the devotional habit. Ritualism belongs to a relatively primitive state of culture, and is specially characteristic of barbarism. College athletics, even, are closely connected with an outgrowth of belief in a preternatural agency, and the fact that so many athletes are religious is claimed to be only what might be expected, inasmuch as the sporting tendency is closely akin to unquestioning devoutness and complaisant submission to an inscrutable Providence.

The underlying theory of the book is that the barbaric and primitive have by no means been eliminated from human nature, but underlie, and to some extent characterize, most of modern life and thought, and come conspicuously to the front in some of the characteristics of the leisure class. The author falls seriously to do justice to the fact that a very large proportion of the leisure class—so called because its members do not have to support themselves by their toil—is as industrious, as public spirited, as conspicuous for loyalty to and leadership in all good enterprises, as intelligently influential in the reform of what is amiss in society, as any of their fellow-citizens. The list of scholars, philanthropists, patriots and others who in some way have served their generation eminently and have left permanent fruits of their lives behind them, who also belong to the leisure class, is too long to be ignored. The author is an extremist, and his apparent purpose of indicating the source, character and peril of some of the evils inherent in the fact of a leisure class in society is excellent, but he has gone altogether too far to accomplish it. [Macmillan Co. \$2.00.]

THE GOSPEL FOR A WORLD OF SIN

Hyper-orthodoxy criticized Henry Drummond because he exalted the person of Christ and said little about his work. To this complaint Drummond made the sufficient rejoinder that "a man's only right to publish an address is that he thinks the thing said there is not being said otherwise." Dr. van Dyke, who more than any other man on this side the Atlantic resembles Drummond in having the ear of the literary and professional classes, will escape such captious criticism if those familiar with his Gospel for an Age of Doubt will now read the volume designed to be a supplement to it. The former book was a fresh and masterly vindication of the divinity of our Lord. This book undertakes to present the doctrine of the atonement in a form that does justice to the intelligence of the modern world, while at the same time robbing the doctrine of none of its profound meaning for the Christian heart. It is worthy to be ranked with Dr. Dale's classic volume on the same theme. In comparatively few pages, every one of them evincing the clearness and charm of the author's style and his exceptional familiarity, not only with the literature of the subject, but with the broad field of the best ancient and modern prose and poetry, Dr. van Dyke has established a place for this cardinal doctrine of our faith, from which it cannot be dislodged without tearing the Scrip-

tures to shreds and defying the Christian experience of eighteen centuries.

The merit of his argument lies in its basis in reality. The atonement he shows is in the Bible and in the creeds because it was first a vital thing in the life of believers. He does not hesitate to expose and shatter the grotesque and pagan theories of the work of Christ that at times have held sway. He does not claim that it can find adequate statement in any formula, but, on the other hand, he is far from satisfied with the moral view, and, if we interpret him rightly, he holds to a certain objective efficacy in the work of Christ. The profoundest chapter is that on the Perfection of the Atonement. But the one entitled Christ's Mission to the Inner Life is quite as suggestive and helpful to the devout heart. Because this volume emanates from one of our strongest and most cultured modern thinkers and preachers, open eyed to all the interests of the modern world, it is sure to prove of immense value in leading the thought of the day away from excessive emphasis upon imitating Jesus to a deeper appreciation of his work in our behalf. [Macmillan Co. \$1.25.]

STORIES

Mr. S. R. Crockett has selected the second quarter of the fifteenth century as the period of his newest story, *The Black Douglas*. [Doubleday & McClure Co. \$1.50], and its scene lies partly in Scotland and partly in France. The plot hinges upon the successful plottings of the enemies of the Douglas to betray and slay him, and their equally bold, but less successful, attempts to blot out his house by capturing and killing his sister as they had his brother. It is dramatic and tragic, full of incident and adventure and emphasizing with remarkable distinctness the nobility of the Earl of Douglas, the intense loyalty of his clansmen, the unscrupulousness of his enemies and the fiendish wickedness of at least one of the great French nobles of the time, who plays a prominent part in the story. How far this portion of the narrative is founded upon fact one cannot be sure. The possibilities claimed for the black art are conceded to a considerable extent, and, although they form a picturesque feature of such a story, of course they are incredible. The narrative is brilliant, forceful and of intense interest from beginning to end, but its revelations of alleged wickedness become oppressive at times in their awfulness. That human beings should voluntarily make compacts with Satan may be not incredible, and may actually have been true, but it is difficult to conceive and painful to read of the extravagant lengths to which Gilles De Retz is represented as having gone in his devil worship. The story is more striking than it is agreeable, yet does not lack its sweet and uplifting features.

A Wind Flower [A. J. Rowland. \$1.00], by Caroline A. Mason, is a religious novel of decided ability and quite interesting. It contrasts the life and belief of the Quakers and those of the Episcopalian ritualists, and in its delicate yet keen pictures of society it exposes the spiritual falseness and barrenness of a certain type of ritualism, and also suggests that most human hearts need a richer and more satisfactory religious faith than that of the Quakers, serene and in many ways beautiful although theirs is. It is a love story and it also incubates practical, judicious theories of religious faith and life. If it have its painful features in the development of the earlier heroine toward frivolity and sorrow rather than toward nobler and happier living, it also draws a bright and charming picture of her sister's history.

Mrs. Amella E. Barr writes too many stories ever to rise to the highest level of fiction. On the other hand, she rarely falls below a high level and *I, Thou and The Other One* [Dodd, Mead & Co. \$1.25], her latest story, commends itself for spirited portrayal of character, distinct and diversified incident and a certain historic element which has not been

often brought into literature. Her theme is the struggle in England sixty years ago for the repeal of the corn laws, and the topic is not only comparatively fresh, but is so suggestive that it is surprising that it has not been used before. Her characters are English upper class people, and she understands them and has described them admirably. The spirit of the book is sweet and wholesome and the story is of great interest.

The Span o' Life [Harper & Bros. \$1.75] is of double authorship, being the work of William McLennan and J. N. Mollwraith. It is chiefly a story of Louisbourg and Quebec and the authors have made use of actual history. The earlier action leads up to the conflict of the French and English for possession of Canada, and the skill with which the improbable is brought about without becoming too noticeable as such, and with which all the leading characters, scattered at first in England and France, are grouped at last in Quebec and its vicinity, is commendable. The story is full of incident and adventure, contrasts in character are striking and it is one of the best of the novels of love, battle and adventure which have risen to such importance in succession to the prevalent realism of a few years ago.

Another novel written in partnership is *The Daughters of Babylon* [J. B. Lippincott Co. \$1.50], by Wilson Barrett and Robert Hichens. It deals with the time of the captivity of Israel and the loves, hates and adventures of certain Israelitish men and women, the scene lying chiefly in gay and corrupt Babylon. The dramatic quality of the plot has a certain attractiveness, and the rapid alternations of passion and piety probably are not incorrect as characteristics of the time described. The real power of the story, however, lies not so much in the course of the plot as in the wonderfully vivid picture which it draws of Babylon itself, with its extravagance, luxury and corruption. The narrative glows with interest, and the reader will pardon an occasional forgetfulness of probability. The book would serve well as the basis of a drama, and may have been written with that end in view.

Each Life Unfulfilled [Little, Brown & Co. \$1.25], by Anna C. Ray, is well named. The reader cannot help feeling, in spite of the apparent contentment of the heroine with the outcome, that it ought to have been different, that she and the hero really should have been united. It is a literary and a musical novel, one of the chief characters being a singer at first successful, although failing of her highest aims, and the other a popular and admired author. The affliction of the hero and the consequent development of his character is the most impressive thing in the book, which is written easily, naturally and gracefully, and is bright and interesting and not without its pathetic passages. It is certain to be liked.

BIOGRAPHICAL

Dr. E. E. Hale's new *Life of James Russell Lowell* [Houghton, Mifflin & Co. \$3.00] is a delightful book. Fortunate is the man who has such a theme about which to write. Fortunate, also, he who has such a friend to write about him. Dr. Hale and Mr. Lowell were contemporaries and friends from youth, and nobody could enter more sympathetically into the different phases of the poet's life, realize all that he was in each and write so appreciatively and so generously, and at the same time so justly, about it. The book abounds in picturesque characterization, in anecdote and incident, in genial asides and in the expression of broad and deep principles which are none the less impressive for being put into a few sentences and offered as matters of course. The Harvard and the Boston of the past half-century and more are made vivid, and the portraits of a host of the mutual friends of the poet and his biographer add charm to the book. It is one of the most delightful volumes of its class ever written, and Dr. Hale himself rarely, if ever, has done

better work in any of the many lines which he has traversed with his pen.

Felix Moscheles, the artist, is a vivacious and entertaining narrator, and his *Fragments of an Autobiography* [Harper & Bros. \$2.50] is another more than ordinarily delightful book. It is not merely the story of his life, but it introduces to the reader many of the musical and literary people of the century, notably Mendelssohn, Rossini, Wagner and the author's father, Moscheles, as well as Mazzini, Browning, President Cleveland and many other people of distinction. The book is fragmentary and sketchy, but full of fire and fun, and most vivid in its presentation of experiences and incidents in the career of the author. It leads one back and forth between England, France, Germany, Italy and America, and there is not a dull page in it.

Prof. W. R. Thayer's book, *Throne Makers* [Houghton, Mifflin & Co. \$1.50], presents a study of the personalities of Bismarck, Napoleon III., Kossuth and Garibaldi and with it are included a group of portraits of Carlyle, Tintoret, Giordano Bruno and Bryant. A number of the articles have been printed before. They are fine examples of critical study and description controlled by intelligence and sincere sympathy, and bringing before the reader distinct and sympathetic pictures. They form a little portrait gallery of unusual interest and value.

Memoirs of Sergeant Bourgogne [J. B. Lippincott Co. \$1.50], edited by Paul Cottin and translated into English, describes the experiences of a French non-commissioned officer who accompanied Napoleon to Moscow and back and who somehow kept a very full and exceedingly graphic and most valuable journal of his experiences and observations. Language almost fails to portray the horrors of the return march. It is a wonder that the French army was not absolutely blotted out, and there could be no stronger proof of the devotion of the troops of Napoleon to the emperor than the fact of the endurance of their devotion to him after such a colossal blunder in itself, and after such additional and often needless mismanagement as that from which they suffered on the way back to France. The story is told with a vivacity and spirit almost inconceivable in view of the circumstances, and it is by far the most valuable account of that terrible march, from the inside, with which we ever have met.

EDUCATIONAL

Mr. F. A. Ober's volume on *Spain* [D. Appleton & Co. 60 cents], in the series entitled *History for Young Readers*, is a compact and excellent little history, handsomely printed and small enough to go into the pocket, without failing to contain whatever such a volume should include. It is necessarily condensed, but it is a good piece of work. It is a little too fervid in its Americanism, however, for circulation outside our own country.

In addition to the two new editions of the *Sir Roger de Coverley Essays* by Addison and Steele already noticed in our columns, the Macmillan Company has issued another for twenty-five cents, edited with annotations by Zelma Gray. It is convenient in form and handsomely printed. —Macaulay's *Lays of Ancient Rome* [Ginn & Co. 40 cents] also have been edited again by Mr. M. G. Daniell with special reference to the needs of the non-classical student.

Another *Introduction to the Study of Literature* [Macmillan Co. \$1.00] has been edited by Prof. E. H. Lewis for the use of secondary and graded schools. It contains lyrics, ballads and short stories, chiefly from nineteenth century authors, and strikes us as one of the choicest and most interesting volumes of its class. —*Sir Bevis* [Ginn & Co. 35 cents], edited by Eliza J. Kelley, is an adaptation of Richard Jefferie's *Wood Magic*. It is a pleasant and suggestive little story which the boys and girls will enjoy reading. It is a volume in the Home and School Library.

MISCELLANEOUS

A collection of papers by American economists and specialists entitled *Municipal Monopolies* [T. Y. Crowell & Co. \$3.00] has been edited by Prof. E. W. Bemis, and deserves the attention of all interested in the question whether private or public ownership of water works, electric plants, etc., is the more desirable. The Telephone, Street Railways and Gas Manufacture as well as Municipal Franchises in New York and the Legal Aspects of Monopolies are discussed. Mr. M. N. Baker, Prof. J. R. Commons, Prof. F. A. C. Perrine, Prof. Frank Parsons and Dr. Max West are among the authors. They have taken great pains to gather the lists and statistics and compare them and to put them in a form easy of mastery by any reader. They note three questions of present importance: Should there be public regulation or public ownership and operation? If there is to be public regulation, what should be its nature? If there are to be public ownership and operation, what are their dangers? And they have thrown a great deal of light upon the probable answers to these questions. They are in evident, although not extravagant, sympathy with public ownership of these city monopolies, but they have endeavored, and with success, to treat the whole problem broadly and candidly. The book does not afford quite so much light as we expected upon the desirability of either public or private ownership, as compared with the other, but we have found it thoroughly enlightening and call attention to it with gratification.

Mary D. Frost has translated René Doumic's *Contemporary French Novelists* [T. Y. Crowell & Co. \$2.00] with the authority of the author. In the volume are discussed Octave Feuillet, the Goncourt brothers, Zola, Daudet, De Maupassant, Loti, Rod and several others. M. Doumic possesses the keenest perceptions and much of that facile and graceful skill in expression which characterize the best French descriptive work. These studies therefore are more than ordinarily remunerative and entertaining. They are written, of course, from the French rather than from the Anglo-Saxon point of view and assume some things as matters of course which American or English minds would hesitate to assume, but they are thoroughly admirable examples of literary portraiture. They are illustrated with likenesses.

The thirteenth volume of the biographical edition of *Thackeray's Works* [Harper & Bros. \$1.75] includes the ballads, critical reviews, tales, etc. It is one of the most amusing and delightful volumes in the whole edition, both in its contents and its illustrations.

Mr. Frederiek Palmer's *In the Klondyke* [Charles Scribner's Sons. \$1.50] contains an account of a winter's journey to Dawson. It is sprightly and well illustrated and gives, on the whole, the best account of the trip and the region with which we have met. Evidently it is true to life throughout. The author thinks that the boom is over, and that although great fortunes are to be made in that region they will be few and only the fruits of long and patient labor, except in unusual instances. There is much of interest in his graphic story of the difficulties of the expedition.

In *Our Island Empire* [Charles Scribner's Sons. \$1.50] Mr. Charles Morris has supplied a hand-book of Cuba, Porto Rico, Hawaii and the Philippine Islands. He takes them up successively, supplying a brief historical sketch and then describing the physical conditions, predominating political system, the people, their manners and customs, the agricultural conditions and the manufactures and commerce of the place. The book is a comprehensive, brief, apparently trustworthy hand-book of information, making no pretense to be anything else and admirable in its way.

NOTES

— A marked revival of interest in Dickens is noted in England, and it is stated as beyond dispute that he is being read more now than at any time since he began to write.

— Mr. Herbert Spencer has denied with indignation the charge of "pure and undiluted materialism" made against him lately. It hardly is surprising that it should have been made, and his repudiation of it is gratifying.

— Messrs. Dodd, Mead & Co. announce another interesting collection of the Rossetti family papers, edited by W. M. Rossetti. The title is *Ruskin, Rossetti and Pre-Raphaelitism*. The book includes sixty letters or papers by Ruskin.

— Mr. W. G. Jordan, who has just resigned the editorship of the Philadelphia *Saturday Evening Post*, made a record of enterprise and success in connection with *Current Literature* and afterwards with the *Ladies' Home Journal*. He has been doing good work on the *Evening Post*, and has infused fresh vigor into it in all respects.

— In connection with the continued sale of novels once famous but no longer largely talked about it is of interest to note that, although the copyright on John Halifax, Gentlemen, has expired, its publishers have sold 24,000 copies during the past year and at least eight other publishers have issued it with considerable success. A really good book sells itself and has a long life.

— Owing to the exertions of Prof. W. Knight of St. Andrews University the grave of the poet Keats, in the Protestant cemetery at Rome, is to be taken care of better hereafter. Plants are to be set out, the position of the headstone is to be altered so that the stone may be seen better and the neighboring ditch is to be bridged so as to afford reader access. But these improvements are objected to by some who think the present "unkempt order" more attractive. It certainly is unkempt.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.

TRADDUS STEVENS. By Samuel W. McCall. pp. 369. \$1.25.
PSYCHOLOGY AND LIFE. By Hugo Münsterberg. pp. 286. \$2.00.

THE ANTIGONE OF SOPHOCLES. Translated by G. H. Palmer. pp. 100. 75 cents.
HERMIONE, AND OTHER POEMS. By Edward Rowland Hill. pp. 109. 75 cents.
UNDER THE BIRCH TREE. By Arlo Bates. pp. 123. \$1.50.

Little, Brown & Co. Boston.

KING OR KNAVE, WHICH WINS? Edited by W. H. Johnson. pp. 343. \$1.50.

George H. Ellis. Boston.

PROCEEDINGS OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION. Edited by Isabel C. Bartow. pp. 544.

Macmillan Co. New York.

ROSE OF DUTCHMAN'S COOLY. By Hamlin Garland. pp. 354. \$1.50.
JANUS DELANEY. By Joseph G. Donnelly. pp. 331. \$1.25.

GOLDSMITH'S VICAR OF WAKEFIELD. Edited by H. W. Boynton. pp. 206. 25 cents.
MEN'S TRAGEDIES. By R. V. Risley. pp. 303. \$1.50.

American Union League Society. New York.

FACING THE TWENTIETH CENTURY. By James M. King. pp. 640. \$2.75.

A. D. F. Randolph & Co. New York.

A HISTORY OF NEW ENGLAND THEOLOGY. By George N. Boardman. pp. 314.

F. Tennyson Neely. New York.

PORTO RICO AND THE WEST INDIES. By Margherita A. Hamm. pp. 230. 50 cents.

Westminster Press. Philadelphia.

THE FUNDAMENTAL IDEAS OF THE ROMAN CATHOLIC CHURCH. By F. H. Foster, Ph. D., Hon. D. D. pp. 366.
A HANDBOOK OF COMPARATIVE RELIGION. By Rev. S. H. Kellogg, D. D., LL. D. pp. 179.
SUNDAY SONGS FOR LITTLE CHILDREN. By George E. Martin. pp. 106.

United States Treasury Dept. Washington.

ANNUAL REPORT OF THE OPERATIONS OF THE UNITED STATES LIFE SAVING SERVICE, 1897-98. pp. 448.

Interstate Commerce Commission. Washington.

TENTH ANNUAL REPORT ON THE STATISTICS OF RAILWAYS IN THE UNITED STATES FOR THE YEAR ENDING JUNE 30, 1897. Prepared by the Statistician of the Committee. pp. 687.

PAPER COVERS

American Academy of Political and Social Science. Philadelphia.
POLITICAL AND MUNICIPAL LEGISLATION IN 1898. By E. D. Durand, Ph. D. pp. 87. 15 cents.

MAGAZINES

April. KINSMAN.—SOUTHERN WORKMAN.—BIBLIA.

May. FRANK LESLIE'S POPULAR MONTHLY.—ST. NICHOLAS.—SCRIBNER'S.—WHAT TO EAT.—CHAUTAUQUAN.—SELF CULTURE.—CENTURY.—GOOD HOUSEKEEPING.—ATLANTIC.—FORUM.—CASSELL'S LITTLE FOLKS.—MAGAZINE OF ART.—CATHOLIC WORLD.—BOOK CULTURE.—INTERNATIONAL.—HOMILETIC.—TREASURY.—CRITIC.—CASSELL'S.—APPLETON'S POPULAR SCIENCE.—NEW ENGLAND.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 21-27. The Gift of Power. Acts 1: 1-8.

This is not something abnormal, though it may be unexpected. It may express itself in a surprising manner, as on the Day of Pentecost. But the Spirit of God brooding continually over the world is not to be known so much through isolated and wonderful phenomena as through the constant evidences of his presence in the individual and in society. How does God manifest himself in nature? Now and then by a peal of thunder, here and there through the earthquake—but what are these remarkable and often appalling manifestations of his power compared with the silent, mighty influence which holds the stars in their orbits and regulates the ceaseless movements of the tide? Can any so-called miracle in nature compare with the miracle of the spring as we see the earth, day by day, quietly putting on its beautiful garments and the glory of the springtime touching meadow and forest and hillside. I prefer to find my proof of God's spirit in the world not in these violent physical paroxysms which one may witness in certain congregations of colored folk, but in the steadiness with which a Christian man pursues his chosen way, adding to faith virtue and to virtue knowledge and to knowledge temperance, becoming, in short, day by day, a more worthy disciple of the Master.

Nor is this divine power something which we get by imitating others or by trying to make our spiritual lives run in the exact channels which others may prescribe. One may acquire the divine power at a Northfield convention, while another may get it without departing from his own closet. And we must not be asking ourselves anxiously all the time if we have the gift of the Spirit. One who is all the time proclaiming his possession of it creates after a time a doubt in the minds of others if he has it in its fullness, for genuine spiritual power is always accompanied by humility and tender sympathy—not condescending pity—toward those who may have it not.

Indeed, subtle questions relating to the Holy Spirit may well be put one side in the interests of a simple faith. There have been periods when members of the church spent long hours in discussion of the procession of the Spirit: Did he come from the Father, or did he come from the Father and the Son? Upon such an esoteric point as this were the two great divisions of Christendom arrayed against each other. What Thomas à Kempis said about faith, "I would rather feel it than define it," may well be applied to the gift of the Spirit.

But the divine power is a reality. The other day as a friend was showing me over Charlestown Navy Yard he called attention to a battered wheel of a vessel upon which workmen were taking out the marks made by the tempest and by long usage. "Now if there were only some way whereby shipwrecked men could be made over," remarked my guide. But in the bottom of his heart he believed as well as I that there is a power which can make over a nature scarred by sin, can restore something of the original image of God, can counteract the downward

pull and can put the man on his feet once more. And the divine power does something more. It takes a professedly Christian man, an amiable, easy-going, kind man, and it suddenly transforms his idea of what it means to be a Christian. It carries him out into fields of service hitherto unnoticed. It impels him to sacrifices such as he never thought himself capable of making. Soon every one is asking what has waked this man up. What has made him really interested in the kingdom of God, ready to spend and be spent in its behalf? Would that such a wave of divine power would sweep through our Endeavor Societies and churches, quadrupling at once their efficiency and gladdening the heart of Christ.

LOOKING TOWARD DETROIT

The daily quiet hour is to be conducted by Rev. J. W. Chapman, D. D.

Our own denominational rally will be held in the First Congregational Church.

President Clark addressed an enthusiastic "99" meeting of Detroit C. E.'s May 2.

A comprehensive pocket directory containing diagrams of the city and much valuable information has been prepared. Write to Majestic Building, Detroit.

The headquarters of the New England delegations are: Maine, Brewster Congregational Church; New Hampshire and Vermont, Immanuel Presbyterian; Massachusetts, First Congregational; Rhode Island, Memorial Presbyterian; Connecticut, Jefferson Avenue Presbyterian.

WORLD-WIDE ENDEAVOR

The enrollment of the Tenth Legion is 14,133.

Rev. Andrew Murray, the noted writer of devotional books, has been re-elected honorary president of the South African Union.

While Secretary Baer is in London he will be the guest of Rev. F. B. Meyer. The National British Convention is to be held in Belfast, May 20-23.

There are thirteen societies in the Marshall Islands. At a recent gathering of Endeavorers in Trinidad seven societies were represented, having a membership of over 200.

A mass convention of the seventeen district unions of London was held on Good Friday. Besides passing resolutions approving the czar's rescript and the Sunday closing of public houses, they expressed their opposition to the publication of Sunday papers in the city.

Education

— Judge Jeremiah Smith of Exeter, one of the trustees of the academy, has recently added \$1,000 to the permanent endowment fund.

— Among the new portraits which adorn the library reading-room of the Congregational House is a fine oil painting of Rev. Joseph Ward, first president of Yankton College and one of the founders of South Dakota. His was a heroic life, and its fruits are increasing. The portrait is to be taken to Yankton in June and will be unveiled at Commencement, with appropriate exercises. Dr. Pearson's recent offer to Yankton gives new hope to President Warren and the many friends of the college that it may soon be free from debt with substantially increased endowment.

— Fargo College has many friends in New England. President Simmons has been spending several weeks in these parts and has received about \$5,000 in cash toward \$10,000 needed for the balance of its floating indebtedness and current expenses, besides promises of better things for permanent endowment. He is looking for ten gifts of \$5,000 each, and has some assurance for three or more of the last of these when the first ones are in hand. Fargo has had a heavy burden, but we rejoice that it is growing lighter and hope that before long its ambition may be realized to have an endowment of \$200,000. The college is doing genuine work in laying Christian foundations of education in a growing State.

As to the Christian Mirror

A TIMELY WORD FROM ITS LAST EDITOR

It is with profound gratification that I transfer the *Christian Mirror* to our great national paper. By this means the *Mirror*, under the patronage of the largest and best of Congregational papers, will enter nearly twice as many Maine homes as it has hitherto been doing, and with a blessing such as the ample facilities of *The Congregationalist* can give.

To be sure, it would have been more gratifying to me had there been no need of giving up the individual life of the *Mirror*, but so long as it was utterly out of the question to afford a paper that would meet my ideals, owing to the necessity on my part to earn my living by employment additional to that of being editor, it is a joy to be able to pass over my list to a corps of editors who give all their time and ability to the preparation of their paper.

Another journal offered me better pecuniary terms than I secure by the present arrangement, and a position on its editorial staff, which of course was gratifying. *The Congregationalist's* offer was all that it could be expected to make and was generous. It seemed to me that it would be a denial of the principles of denominational loyalty, which all these years I have maintained, to introduce into *Christian Mirror* families a paper which, able as it is, does not stand for our faith and order. It may not be out of place in this connection to add that it is in the power of the former constituency of the *Mirror* to diminish any pecuniary loss that I may have incurred in this matter by becoming subscribers to *The Congregationalist*. Each one doing so will also put me under obligation, and secure at the special rate offered a weekly visitor which often brings in one visit more than is paid for fifty-two.

Another matter of larger importance should be noted. Very much in proportion to the enthusiasm with which the combined paper is received in *Mirror* homes will be the constantly increasing space devoted to Maine interests in the national paper, and no State has more vital interests to be championed: Bowdoin, with a student body unsurpassed, grandly cared for by its faculty; Bangor, in common with other similar institutions, facing serious problems, but we believe destined to surpass the vast achievements of its past; the Maine Missionary Society renewing its youth under the leadership of its able secretary and an enlarged board of trust peculiarly alive to their duties; the churches from York to New Sweden. To have carried these interests on one's heart for years has made them exceeding dear.

Personally, it is a gratification to be able to keep in touch with Maine by being the Southern correspondent for the combined paper; it is also a delight by this means to be allied more closely with the staff whose individual members have

been lifelong friends, or no less valued friends for a more brief period. May it please our Heavenly Father to add his blessing to the union which has been consummated.

JAMES G. MERRILL.

An Estimate of a Personal Work and Influence

BY REV. DAVID P. HATCH

In the absorption of the *Christian Mirror* with *The Congregationalist* Maine loses one of its strongest and most valuable Congregational ministers. Rev. J. G. Merrill, D. D., both as pastor and editor, has had, during his ten years' residence in the State, a growing influence as a promoter of the best interests of our denomination. Following an important pastorate in Portland's oldest Congregational church, Dr. Merrill has for the last five



REV. JAMES G. MERRILL, D. D.

years sent forth, through the columns of the *Mirror*, a weekly message to a larger audience throughout and beyond the State, which will be greatly missed in many homes.

The *Christian Mirror*, with a long and honorable record, has never, we believe, been stronger than under Dr. Merrill's able management. Through his editorial columns he has been frank and outspoken on subjects which have demanded plain or heroic treatment; he has championed the welfare of our own institutions where they have deserved it, even if they have not always recognized it; he has uttered many a timely word in behalf of a greater loyalty towards the denomination which has none too many outspoken advocates. The paper has gone into hundreds of the homes of Maine as a clean and healthful family newspaper as well as a medium of communication concerning ecclesiastical and religious affairs; it has always maintained the interests of the home missionary work in the State, while it has been foremost in advocating the principles of interdenominational comity, which have been investigated and to some extent copied in many other States.

The disappearance of an old landmark always makes us feel that we have lost a personal friend. To many of us, whose early life had no connection with the *Mirror*, it may

signify little that we are to see its face no more, but to hundreds of Maine's older sons and daughters the non-appearance in their households of this old acquaintance in its familiar dress will seem like a personal affliction.

To take a conservative New England State religious paper in this decade of rapidly-increasing competition in journalism, to fill its columns with original and valuable material week by week, to maintain its subscription list, which can be done only by keeping the paper abreast of the times, and to make the business a financial success is no light task. Dr. Merrill has done all this, often under circumstances that have made his work extremely difficult, and his mission thereby has been far more than the simple enumeration of these statements implies.

Congregationalism in Maine today stands for a more distinctive and liberal phase of Christian activity than would have been true under a less laborious and able supervision of the *Christian Mirror*, which has now disappeared as a distinctive sheet. Our heartfelt good will goes with the *Mirror's* retiring editor, whose voice, we are glad to know, is not to be silent in the columns of our national denominational organ, and whose new and larger work in the South will be felt and recognized in yet more important directions.

Bangor Letter

A SUNDAY NIGHT SUCCESS

Many people in every city can go to church more conveniently Sunday evening, but they are not attracted to a "vestry service." Believing, with Mr. Moody, that some of our churches are losing a great opportunity to preach the gospel and "reach the masses" by practically abandoning Sunday evening for preaching, the pastor of First Church asked the men of his parish last December to co-operate with him in carrying on a popular Sunday evening preaching service. The following plan was developed.

In the first place, good music made the service attractive. A picked orchestra of seven local musicians, clean, gentlemanly young men, who have in part given their services, has with the organist and choir, led the music. Congregational singing was made an important feature. The words of five or six familiar hymns, printed on programs, were distributed in the congregations. To many this feature has been the best part of the service, and the singing of the old hymns by the people themselves has been inspiring. One vocal solo has usually been given, together with two or three orchestral selections.

The expenses have been met in part by a collection taken regularly, with the distinct understanding that all attendants are equally welcome whether contributors or not, that only small sums are expected from anybody, and that every penny goes directly toward benefiting the services. The contribution has kept nobody away, and the people seem to have taken more interest since they have a share in the services, making them thus in fact, what they have come to be known by name, "people's services."

The sermon or address has been a straight talk occupying from fifteen to twenty minutes of the hour service, the pastor speaking directly from a platform in front of the pulpit. During the winter a series of talks has been given on Some Sympathetic Notes of Jesus' Humanity, including such topics as The

Temptation, Good Fellowship, Sympathy, Indignation, Prayer, Judgment, and The Religion of Jesus.

From the beginning, about five months ago, the interest in these services has been steadily increasing. First Church seats about 900, but on pleasant Sunday evenings of late many have found only standing room, while on occasions hundreds have been turned away, the auditorium being packed nearly an hour before the service. The proportion of men is much larger than at any morning service. One Sunday evening, in a congregation numbering about 900, 342 young men, probably under twenty-five years of age, were counted. Men who had not been inside a church for years have attended regularly, and a large proportion of all would certainly not have been found elsewhere in church on Sunday evening.

It has been a remarkably attentive congregation, the tone and tenor of the services impressing all who have been in touch with them as earnest and reverent. At no time has it been a mere entertainment, but a straightforward preaching service, warm and sympathetic, held to the highest ends. At any rate, it has so far justified itself to the church and the men of the parish that by a vote at once hearty and unanimous the Men's Club has determined to continue them another year, beginning early in the fall.

VARIOUS INTERESTS

Rev. H. L. Griffin, pastor of Hammond Street Church, is abroad for the summer. He will spend most of the time in Berlin. The pulpit has been supplied two Sundays by Rev. J. L. Kilbon of Boston and one by Rev. E. B. Mason, D. D., of Brunswick. Rev. Norman McKinnon, Rev. S. P. Fay, D. D., and Rev. William Forsyth are each engaged for a Sunday's supply.

The new organ of Central Church, Rev. J. S. Penman, pastor, is being put in, and it is hoped to have it ready for use by the middle of May. This is the gift of Hon. E. R. Burpee, and is to cost above \$3,000.

The seminary is making preparation for the anniversary services. A reception is to be held at the residence of Prof. C. J. H. Ropes on the evening of May 15. The public examinations will be on the 16th, and the alumni dinner and graduating exercises the next day. Dr. Smith Baker will give the address before the Alumni Association. The Graduating Class numbers thirteen. The prospect for a large entering class is good. Professor Gilmore has resigned from the faculty, and expects to spend a year abroad.

Rev. Charles Whittier, missionary for eastern Maine, was laid aside by illness from his work for a number of months, but on April 1 resumed the work again, feeling as well as ever. He is one of the most efficient missionaries who has ever served the State and is heartily welcomed wherever he goes. In the eight years that he has served he has visited and helped nearly all the smaller churches in the eastern part of the State and some in the western, and he brings good cheer, courage and inspiration to them all. PENOBSCOT.

From Eastern Maine

The oldest church in eastern Maine is the Center Street at Machias, organized in 1782. During its long history it has been the home of a great multitude of good men and women, and the mother of six other churches. Memorial windows have just been put into the building. Upon them appear the names, among others, of seven deacons. Rev. James

Lyon, the first pastor, a revolutionary hero, also has a beautiful memorial. This was the church home of Samuel Harris, Roswell D. Hitchcock and others of equal note. The architecture of the building is much admired by visitors.

Rev. H. F. Harding is one of the veteran ministers of eastern Maine. He came from the seminary to Machias in 1855 for a pastorate of sixteen years. He has been at East Machias during the past thirteen years. The Calais church, which has the largest membership of any in Washington Conference, is prospering under the pastoral care of Rev. C. G. McCully, who has been deeply afflicted in the recent and sudden death of his oldest daughter.

A pessimist in eastern Maine might easily find dainty morsels to roll beneath his tongue. The recent New Hampshire Fast Day proclamation seems to fit remarkably well the conditions that exist in certain localities here. In a town of 500 there is no religious service

town of M— are two hamlets about two miles apart, each containing a church of the same evangelical denomination, and of late there has been talk of another, the result of not being able to "pull together." Over such a spectacle devils must gloat and angels weep. In the scattering village of P— are two evangelical churches close together, holding service at the same hour, each mustering a little handful and asking for missionary aid. If the Interdenominational Commission had been born sooner, some churches would never have had a chance to die.

A railroad in successful operation has been for years the dream of eastern Maine. At last the dream has been realized. It now seems incredible that until 1899 this large section of Maine was entirely without railroad privileges. It was no unusual thing to meet with octogenarians who had never even seen a locomotive. A winter trip of sixty miles from Machias to Ellsworth was much more expensive and took more time than a trip from Ellsworth to Boston. Some amusing things have happened. A man was seen in a station staring at a printed notice of "schedule time." Presently he exclaimed: "I've heard of local time and standard time, but what is this ske-du-le time?" This man does not fairly represent the population of eastern Maine.

The railroad is convenient, but it brings its temptations and perils. Already Sunday trains are announced for the summer and they are to be so arranged as to entice people to spend the entire day away from home. The Sunday newspaper, which now comes to us late, will soon put in its deadly competition. A large influx of summer company is an assured fact, and the tourist influence is too often demoralizing, as pastors in Maine have occasion to know.

The annual meeting of Washington Conference will be held at Eastport June 13, 14. It is safe to say that there will be a large attendance, for delegates will come by rail for the first time, and some will enjoy their first ride on the cars. Washington Conference has an excellent reputation throughout the State. An attractive feature a little outside the regular program will be a three hours' excursion on Passamaquoddy Bay. The Eastport church has just supplied itself with the new Laudes Domini. Rev. H. N. Pringle is the efficient pastor.

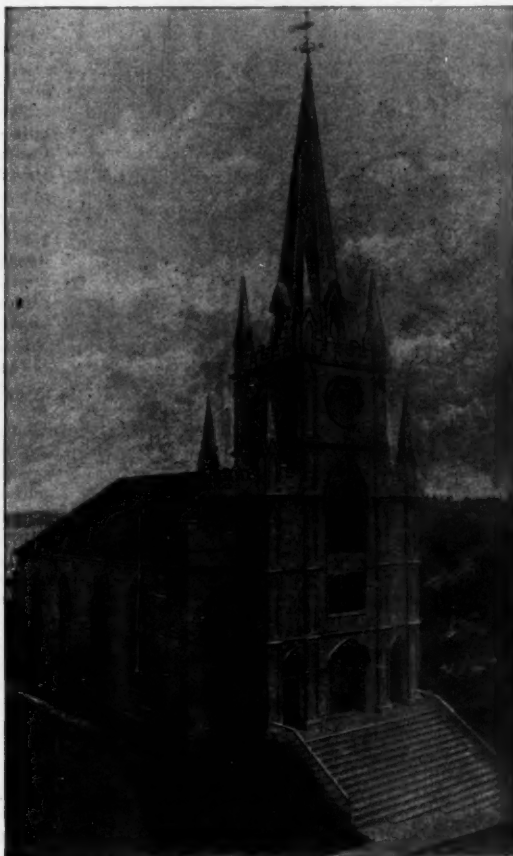
The Washington Association has hitherto held meetings in connection with conference, and then only for the transaction of business. The railroad has brought the brethren

into pleasant proximity. A winter meeting with a good attendance and a profitable program was held at Dennysville in February, and in August there is to be another meeting at Machias, with a ride to Roque Bluffs.

As touching the enforcement of the prohibitory law, eastern Maine, like other parts of the State, is at present in a bad way. The county officers have resolved themselves into a virtual board of license. Little can be accomplished as long as the machinery of the courts is controlled by men who hinder in every way possible the strict enforcement of law. Great things are hoped for from the Maine Civic League, which has taken on a new lease of life with Rev. W. F. Berry of Portland as field secretary. C. D. C.

[For other news see page 692.]

No one, then, who is in a state of fear or sorrow or perturbation is free, but whoever is delivered from sorrows and fears and perturbations, he is at the same time also delivered from servitude.—*Epictetus*.



CENTER STREET CHURCH, MACHIAS

except a Sunday school, with an average attendance of twenty. This school congeals in winter. A few weeks ago in this town an old man lay dying. He asked brokenly for a minister. There was none to be had. The only man in the town who could pray at such a time was sent for and performed the service. A letter recently received from one of our young ministers contains the following: "The work here moves very slowly indeed. If it were not for the confidence I have in God, I think, at times, it would not be very hard to persuade me to give up the ministry. God has promised to bless his own, and I have been led by him to preach as well as I know how Jesus Christ. The town could be summed up in the one word, 'indifferent.' We have unused church buildings which, if on the Western frontier, would be gladly occupied by congregations that worship now in barns or over dance halls.

The "Miracle at Markham" idea might be worked to advantage in some parts of Washington County as well as elsewhere. In the

The View Point of Others

New interest attaches to the subject of Sunday reading, in view of the agitation in London concerning Sunday editions of metropolitan dailies.

Apropos is the following from Hon. J. M. W. Hall of Cambridge, Mass.:

"ONE OF THE BEST ARGUMENTS AGAINST THE SUNDAY NEWSPAPER IS THE CONGREGATIONALIST. IT HAS ALL THAT IS NECESSARY FOR A SUNDAY PAPER IN CURRENT TOPICS, BOTH FOREIGN AND DOMESTIC; IN ITS EXCELLENT CORRESPONDENCE, BOTH HOME AND ABROAD; AND IN THE WIDE RANGE OF SUBJECTS, COVERED WITH ABILITY AND WITH ALL THE LOYALTY TO THE DENOMINATION WHICH MUST WIN APPROVAL AND RESPECT. TO SUBSTITUTE THE SUNDAY NEWSPAPER FOR THE CONGREGATIONALIST IS LIKE PREFERING AN ITINERANT BAND TO THE SYMPHONY ORCHESTRA. EVERY MEMBER OF THE CONGREGATIONALIST STAFF SEEMS TO BE FITTED TO HIS PART, SO THE HARMONY AND STRENGTH OF IT."

We are glad to have this side of religious journalism touched upon. If this paper and its contemporaries do not provide matter adapted to the Sabbath, they have no place in the home circle. But if they are "good Sunday reading," the Sunday editions of the secular press should meet sharp competition at the hands of the Christian public.

This word of the View Point should be heeded.

Yours, *The Congregationalist*.

Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua C. Cott, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$20.00. Life membership, \$200.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent, Chicago, N. Y. George A. Smith, Secretary, Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Do not miss may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten for Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven, is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKendie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, Monday, May 15, 10.30 A. M. Topic: The Spiritual Outlook. Speakers: Rev. J. L. Withrow, D. D., is Spiritual Power Declining in the Churches of This Vicinity? Rev. Herbert A. White, are Revivals Obsolete? Rev. J. D. Pickles, Ph. D., The Supernatural Element in Revivals.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M. CHARITIES AND CORRECTION, national conference, annual meeting, Cincinnati, O., May 21-23.

CONGREGATIONAL HOME MISSIONARY SOCIETY, annual meeting, Hartford, Ct., May 23-25.

LAKE GENEVA STUDENT CONFERENCE, Lake Geneva, Wis., Tenth annual session, June 16-25.

NORTHFIELD STUDENT CONFERENCE, East Northfield, fourteenth annual session, June 30-July 9.

CHAUTAUQUA ASSEMBLY, Chautauqua, N. Y., July 4-Aug. 26.

Y. F. S. O. E. International Convention, Detroit, Mich., July 5-10.

NATIONAL EDUCATIONAL ASSOCIATION, Los Angeles, Cal., July 11-14.

NEW ENGLAND CHAUTAUQUA SUNDAY SCHOOL ASSEMBLY, Annual session, Montwait, South Framingham, Mass., July 17-29.

INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Boston, Sept. 20-28.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND, annual meeting and conference, Park Street Church, Monday noon, May 15, to Wednesday evening, the 17th. Among the speakers are: Dr. Edward Judson, New York; Mr. Sayford, the college evangelist; Dr. Alex. McKendie; Rev. C. L. Jackson; Rev. R. M. Taft; Henry Varley, in a farewell visit to Boston; Edward Kendall, Esq., Cambridge; Gen. H. L. Porter.

THE MASSACHUSETTS HOME MISSIONARY SOCIETY will hold its annual meeting at the First Congregational Church in Brockton on Wednesday, May 17, at 2.30 P. M., for the election of officers, hearing reports and doing any other business that may properly come before it. Joshua C. Cott, secretary.

THE ANNUAL MEETING OF THE AMERICAN TRACT SOCIETY will be held at 54 Bromfield St., May 31, at 3 P. M., for the election of officers and any business that may come legally before the meeting.

ESSEX NORTH BRANCH, W. B. M., annual meeting at Newbury (Oldtown) Church, Thursday, May 18, at 10 A. M. Basket collation.

WOMAN'S BOARD OF MISSIONS, semiannual meeting, Auburndale, Mass., May 31.

LEYDEN CHURCH, BROOKLINE, laying of cornerstone of the chapel, May 19, 4 P. M.

THEOLOGICAL SEMINARY COMMENCEMENTS

Bangor, May 16, 17, Hartford, May 22-24, Andover, June 4-5 Yale, May 13-17

NEW HAMPSHIRE MEETINGS

Cross Conference, Franconia, May 23, 24, Rockingham, June 6, 7, Strafford, June 6, 7, Sullivan, Meriden, June 7, 8, Cheshire, Keene, June 7, 8, Hillsboro, June 13, 14, Merrimack, Henniker, June 13, 14.

SPRING STATE MEETINGS

Additions or changes should be sent in at once. Illinois, Kewanee, Monday, May 15, Massachusetts, Brockton, Tuesday, May 16, Michigan, Alpena, Tuesday, May 16, Ohio, Columbus, Tuesday, May 16, New York, Corning, Tuesday, May 16, Iowa, Atlantic, Wednesday, May 17, South Dakota, Aberdeen, Tuesday, May 23, Vermont, Montpelier, Tuesday, June 13, Pennsylvania, Mount Carmel, Tuesday, June 13, Connecticut, New Haven, Tuesday, June 20.

CONGREGATIONAL HOME MISSIONARY SOCIETY.—The seventh thirty-anniversary will be held in the First Church, Hartford, Ct., Tuesday, Wednesday and Thursday, May 23 to the 25th. The annual sermon will be preached by Rev. John Henry Barrows, D. D., of Oberlin College, and Gen. O. D. Woodward, president, will make an address at the opening of the Wednesday sessions. The program is one of special attractiveness, both in the topics that are to be considered and in the speakers who will address the meeting. The evening session of Wednesday will be devoted to a consideration of The Continuing Need of the West, and the evening session of Thursday to the general subject of Home Missions and the Nation's Larger Responsibilities. Among the speakers are: Dr. W. M. Barrows of Connecticut, Dr. W. H. G. Temple of Washington, Senator Hawley of Connecticut, Dr. Lyman Abbott and others.

The seventeenth anniversary of the woman's department occurs on Wednesday morning.

RAILROAD FARES

The usual concessions from the New England and Trunk Line railroad associations of fare and a third on the certificate plan have been granted. It is expected that other associations will grant the same favor. The plan calls for payment of full first class fare going, taking certificate of ticket agent at starting point. Upon presentation of these certificates, properly indorsed by railroad official at Hartford, a one-third fare returning may be obtained.

HOTELS

European plan. Heublein's, 98 Wells Street. Rooms \$2 to \$4 a day. Hotel Hartford, rooms \$1 to \$3. Merrill's, 54 Prospect Street. Rooms \$1. American plan. Farmington Avenue Hotel, 57 Farmington Avenue. \$1.50 and \$2 per day. Mr. Ford, 59 Capital Avenue. \$1.25 to \$1.35 per day. Hotel Hartford, \$3 to \$3.50 per day. The Prospect, \$1.50 to \$2 per day. United States Hotel, \$2.50 to \$3 per day. Young Women's Christian Association, \$1 per day. Correspondence concerning accommodations may be addressed to Rev. H. E. Miles, 294 Windsor Avenue, Hartford, Ct.

THE GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES OF MASSACHUSETTS.—The ninety-seventh annual meeting will be held with the First Church, Brockton, May 16-18. Theme: The Church as a Power.

Tuesday, 2.30 P. M. Organization, address of welcome, reports of secretary, treasurer and the various committees. 7.30. The Source of the Power. Sermon by Rev. E. L. Clark, Boston, followed by the Sacrament of the Lord's Supper. Wednesday, 8.30. Devotions. 9. Business. 9.45. Report of the Committee on the Work of the Churches, Rev. S. G. Barne, Longmeadow. 10.15. The Obligation of the Power. 1. By Meditation, Rev. A. H. Plumb, Boston; 2. By Prayer, Rev. R. W. Wallace,

Somerville; 3. By Consecration, Rev. J. L. Withrow, Boston; 4. By Self-Sacrifice, Rev. G. W. Winch, Haverhill. Open parliament on the topic, 2.30 P. M. Centennial meeting of the Massachusetts Home Missionary Society. Business. The Application of the Power. 1. In Federation, Rev. Frederick E. Enrich, South Framingham; 2. In Expansion, Rev. W. G. Fiddes, South Framingham. 4.30. The Power Applied: 1. To the Press, Rev. A. E. Dunning, Boston; 2. To Politics, Hon. A. L. Harwood, Newton Center. Open parliament, 7.30. The Power Applied: 1. In the Consecration of Wealth, Rev. Willard Scott, Worcester; 2. In the Mitigation of Poverty, Rev. Frank A. Warfield, Lowell; 3. In the Reconciliation of Classes, Prof. George Harris, Andover.

Thursday, 8.30. Devotions. 9. Business. 9.30. Report of Board of Pastoral Supply, Rev. C. B. Rice, Andover. 10. The Power Applied: 1. To International Disarmament, Rev. Reuben Thomas, Brookline; 2. To International Responsibility for Christian Civilization, Rev. P. S. Moxon, Springfield; 3. To a Forward Movement for the Evangelization of the World, Rev. Arthur Little, Dorchester. Open parliament. Business. 2.30. 1. What the Twentieth Century Owes the Church, Rev. G. Glenn Atkins, Greenfield; 2. What the Church Owes the Twentieth Century, Rev. A. A. Berle, Brighton. Closing words. Adjournment. A special meeting for the evening has been arranged. The address will be given by Rev. A. J. F. Behrends of Brooklyn, N. Y., on The Intellectual Equipment of the Preacher.

Hotels. Belmont, \$2 to \$3 per day, Keswick, \$2 to \$2.50, Metropolitan, \$2. Rooms at the North or private houses, 50 cents and 75 cents per day. Meals, \$1.50 50 cents each; at restaurants at the usual price. Round-trip tickets on sale at principal stations of the railroads throughout the State—from places over thirty-three miles distant one and one-third fare, from places less than thirty-three miles two cents per mile. For further information or for entertainment address Dr. S. J. Graver, Brockton, Mass.

THE GEORGIA CONVENTION

The eighth session was in many respects notable. It was held April 26 with First Church, Atlanta, Rev. H. H. Proctor, pastor. Rev. L. B. Maxwell was selected as delegate to the International Council.

The attendance was not large, but it was representative. In addition to Rev. F. E. Jenkins, who was made a corresponding member, one white delegate was present, a typical representative of the new element lately received to the Congregational fellowship.

The condensation of the meeting into one day instead of two gave point and zest to the presentations and discussions. Among the addresses were those on: Uniting the Women for Work, Pastoral Oversight, Modern Methods in Church Work, The Future of Congregationalism in Georgia, The Genius of Congregationalism for Education and The Local Missionary Enterprise of Congregational Churches. What was said along these lines was of unusual value.

The postponement of the meeting from the first Wednesday of April until the last not only subserved the interests of economy in travel, but secured at the meeting the presence of distinguished Congregationalists from other parts of the country, who were to attend the International Sunday School Convention here. Among these were: Rev. J. P. Hoyt of Connecticut, Rev. T. L. Brown of Michigan, Rev. Evars Kent of Iowa and Dr. A. E. Dunning of Boston, all of whom made helpful addresses. Rev. G. W. Moore, the field secretary, reviewed the work of the A. M. A. with vigor, and Dr. W. A. Duncan spoke for the Sunday School Society.

The chief significance of the meeting was the change made in the constitution. Hitherto the State convention has been made up of delegates chosen from the local conferences. The change is to that of the Massachusetts plan of direct representation of the churches in the convention. Hereafter each church is entitled to be represented by pastor, Sunday school superintendent and a delegate. This return to simple democracy has many advantages for Georgia. In it, it is thought, lies the solution of the Georgia question. Dr. Dunning felicitated himself that he was there to hear what appeared to be the last of the Georgia matter. The arrangement gives general satisfaction, and at last it appears that Congregationalism is to have a clear field and a splendid opportunity in the Empire State of the South. Recent revivals in the churches, the application of modern methods and the dawning of the day of broader things here—all conspire to encourage this hopefulness. Thomasville was chosen as the next place of meeting.

H. H. F.

JOY AND SORROW IN CLEVELAND

Plymouth Church, Cleveland, celebrated April 26, 28, 30 the canceling of its indebtedness and the twenty-fifth anniversary of the dedication of its chapel. The debt on its house of worship was incurred at the time of building in 1832 and, under the inspiring leadership of Rev. C. T. Collins, seemed likely to be lifted within a reasonable time, but a series of hindrances and reverses culminating in his sudden death, and the ebbing of population, changing the church from an outpost to a downtown church, had left it, after many heroic efforts, with a considerable part of its original debt augmented by annual deficits. Mr. Cowles, in his admirable paper, said, "Our financial history from that date (1832) has been one of never-ending effort."

In December last a careful, businesslike effort was inaugurated through pledges to wipe out the entire debt by April 20, nobody's money to be taken unless all was pledged, the money, after it was in the bank, to be subject to the donors until every dollar was on deposit. Two hundred pledges, from five cents upward, aggregated \$18,288.41, not one dollar of which was in default.

At the celebration on Wednesday evening, Rev. L. L. Taylor, the pastor, made a happy address of welcome. Mr. J. G. W. Cowles ably and clearly reviewed the financial history of the church, and Dr. Hiatt for the Congregational churches and Dr. Sutphen of the neighboring Second Presbyterian Church for the churches of the city brought messages of hearty greeting. Every obligation against the church, for current expense as well as building, was fully met, with coal in the cellar and cash in the treasury.

On Friday, the regular prayer meeting night, was held a meeting of reminiscence of notable spiritual power. No one contributed more to this service than Lucius M. Pitkin, who since 1855 has been a member of Plymouth Church and one of its honored officers. He was the chairman of its committee of arrangements for this celebration. As Mr. Pitkin left his suburban home on Saturday morning to go to his business he was struck by a railway train and instantly killed. It was a sorrowing company that gathered on Sunday morning, April 30, for the celebration of the great victory, and the touch of sorrow was in all that was said and done. Mr. Taylor preached a strikingly appropriate sermon from Heb. 12: 1, 2, speaking of The Cloud of Witnesses, with a beautiful and affectionate tribute to Mr. Pitkin, laying aside weights, the patient running, the race before us and looking to Jesus.

FROM ST. LOUIS

One of the most promising fields in the city is that occupied by Fountain Park Church. This organization resulted from the union of the old Third and the Aubert Place Churches, and its fine new building is located on the site formerly occupied by the last named church. A council was called, April 21, for the installation of Rev. J. C. Cromer. His statement of belief and experience was unusually full and satisfactory, and the council voted to install without the formality of further questioning. Rev. W. W. Willard, a former pastor of Third Church, now of Moline, Ill., preached the sermon, and Dr. Michael Burnham offered the prayer of installation. An interesting feature was the supper in the church parlors, after which toasts were responded to by ministers and laymen representing the different churches.

Mr. Cromer was born at Muncie, Ind., in 1838. His parents were of sturdy stock and religious conviction, and early dedicated this, their youngest, son to the ministry. He graduated at Princeton with honors in 1862 and from Yale Seminary in 1865, and in October of that year was ordained pastor of the Broad Brook Church, East Windsor, Ct. He served Plymouth Church, Fort Wayne, Ind., three

years and the Millard Avenue Church, Chicago, six years. Here the membership was doubled and a new building was erected. Last January he left Owosso, Mich., for Fountain Park Church. Every department has been quickened since his coming, and the church gives promise of rapid growth and permanent prosperity. It is one of the leading churches in the city, and is destined to take a commanding position in the denomination.

Series of sermons are coming more and more into vogue and are cordially received. Dr. D. M. Flisk has just completed a course on Historic Congregationalism, and Rev. C. H. Patton has given three of a series on American Prophets—Jonathan Edwards, W. E. Channing and Horace Bushnell being the initial numbers. Compton Hill has decreased its indebtedness by \$2,500 during this month. The Endeavorers of Union Church have placed a fine picture of their pastor, Rev. S. T. McKinney, in a conspicuous position in



REV. J. C. CROMER

the church, and First Church has a room in which pictures of its pastors, the Congregational churches in the city and the tablets on the Congregational House in Boston are mounted. This is the most extensive Congregational art gallery in the city.

Four millions and a quarter were subscribed on a rainy evening, April 22, at a mass meeting held in the Exposition Music Hall for the World's Fair, to be held here in 1903. This is good, but it were better if a tithe of it were given for a higher purpose even than the celebration of the Louisiana purchase. It is vastly easier in St. Louis to get money for outward display than for the kingdom that "cometh not with observation."

Dr. G. M. Boynton, our national Sunday school secretary, spoke at Hyde Park Church the morning of April 30, and also addressed the Sunday school, where he was welcomed by about 400 children. He spoke at First Church in the evening. Next day he addressed the Ministers' Union on the work of the society. A conference on Sunday school interests was held with First Church the evening of May 2, of which Dr. Boynton and Sec. W. L. Sutherland were the natural leaders.

W. M. J.

FIFTY YEARS IN CALIFORNIA

The extension of our national frontier into Asia has made the Pacific slope a part of the territorial East. This seems to have already lessened the provincial consciousness of the coast. Sufficient remains, however, to give distinction and appeal to the steps now being taken by the "Old First" of San Francisco to commemorate the fiftieth anniversary of its birth and therein of California Congregationalism. We defer other reference to this until the commemoration is held.

AN IMPORTANT STEP

Action taken last week makes opportune some reference to the half-century's work in education. The trustees of Pacific Theological Seminary, the one Congregational prophets' school on this half-continent, adopt the proposal of Pres. J. K. McLean to remove the seminary from Oakland to Berkeley. These cities lie contiguously on the east shore of San Francisco Bay, directly opposite San Francisco itself. Berkeley is the seat of the State University, and this is, in a real sense, a child of our Pilgrim churches, being but an adopted child of the State. As the "College of California" it was born of the early union of the Presbyterian and Congregational churches. But its first president, Rev. Dr. Henry Durant, and his chief associate, Dr. Martin Kellogg (who now retires from the presidency), were both New England Congregational ministers. Dr. Horace Bushnell gave also largely to its formative influences, and it was hoped would become its first president. To no one is this university and all higher education in the State more indebted than to our revered Dr. S. H. Willey. The action of the seminary trustees has, therefore, eminent propriety, for its one justifying purpose is to bring the seminary and university into close reciprocal relations, to the advantage, it is hoped, of both. The university authorities are distinctly cordial to this association. Although the exact nature of the relation is yet to be wrought out, it will doubtless include some use by each institution of the instruction given in the other. The seminary might to especial advantage make use of the university teaching in linguistics and social economy. The date of removal to Berkeley is not decided. The next year will have a distinctly enlarged curriculum, as to which some helpful suggestion was given by President Harper on his recent visit. Attention is also called this semi-centennial year to

OUR RUGBY

Belmont School was founded by Mr. W. T. Reid, who also was a president of the State University. Six years ago Belmont became, by union with Hopkins Academy, our church school. Its rank as the foremost secondary school on the coast will hardly be questioned. Not by imitation, but by intuition, the ideals of Mr. Reid, who continues in charge, are distinctly those of Dr. Arnold. The growth of the school is exceeding its present equipment, and the initiative is being taken to secure for it a large, permanent, central building. With Belmont School, Pomona College and Pacific Theological Seminary (with the enlarged facilities to be given it), our churches may fairly claim a completed scheme of schools not equaled by any other in the State. It may further be noted that the president of the second great university of the coast, Stanford—Dr. David Starr Jordan—is also a Congrega-

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tionalist. The baccalaureate preacher at its approaching Commencement is Rev. C. R. Brown of Oakland. Mr. Brown is distinctly "a man's preacher." This is, indeed, varying true of all our leading coast ministers. The statement of Dr. Jordan, that this is "a man's country," is plainly correct. There is perhaps undue aversion to what is deemed the feminine quality in religion—the emotional. It is for this reason that the recent tour of Mr. Moody was a disappointment. The drift of our churches is clearly and even strongly against revivalism. It is, however, gratifying to learn from Mr. Moody that he noted a marked improvement since his former visits in the religious life of the coast. This judgment concurs with that of our best observers here.

M.

OF SPECIAL NOTE THIS WEEK

Success to Cincinnati's Pilgrim movement.
Two heroic debt raisings in Ohio and New York.

Some large accessions to several churches in and around Boston last Sunday.

A house of worship dedicated in Alaska.

ANOTHER DEBT CANCELED

The First Church of Port Chester, N. Y., has recently celebrated its freedom from debt by burning the bonds and mortgages that had long fettered its more rapid advance. The pastor, Rev. H. W. Hunt, presided, and the church was beautiful with plants and flowers and crowded with people. Neighboring clergymen also participated. The church treasurer had an important part in describing the burdens of the debt, which a year ago amounted to \$12,900. Gratitude was then expressed for the aid from the Church Building Society for a gift of \$2,500 and a loan of an equal amount. The balance of the debt was cleared by a sale of some property and by the generous gifts of members and friends of the church, ranging in individual sums from a few dollars to hundreds. The pastor commended the work of the soliciting committee and its special helpers, and also thanked the sister churches at Greenwich and Orange, Ct., for their gifts. At the last the occasion was especially stirring as the paper went up in smoke from the hands of the trustees.

ADVANCE SUMMARIES FROM THE 1899 YEAR-BOOK

Churches, whole number, 5,620; added, 110; net gain, 6. Ministers, 5,639. Members, total, 628,234; male, 212,198; female, 416,041; gain, 2,370; added, 44,492; on confession, 25,189; removed, 37,182; by death, 7,912. Baptisms, adult, 11,202; infant, 11,494. Sunday schools, 682,613; loss, 3,091. Benevolent contributions, \$1,892,919; decrease, \$552,405. Home expenditures, \$6,725,911; increase, \$82,093.

THEOLOGICAL SEMINARIES
Andover

Professor Ryder preached last Sunday at the West Parish Church and officiated at the communion.—Lectures in Christian Theology and the Philosophy of Religion have been omitted for the past 10 days during the absence of President Harris in Chicago.—The union prayer meeting of the classes was held on the first Tuesday of the month.—Dr. Lyman Whiting, D. D., of East Charlemont, Mass., passed his 82d birthday on the 29th ult., and is said to be the oldest living graduate of Andover. He graduated from the seminary in 1842.—The seminary sympathizes with A. H. Stoneman, of the Middle Class, who has been called to his home in Ann Arbor, Mich., by the death of his father.—J. F. Howard of Boston, Dr. C. F. Hodge of Clark University and Dr. Pauline Root of India have lately been heard in Andover.—Examinations for approbation to preach will occur May 23.—Rev. G. B. Spalding, D. D., '62, has recently visited his son of the Middle Class.

Hartford

The program for Commencement has been printed and distributed. The annual meeting of the Alumni Association comes Monday afternoon, May 22, at half-past two. A discussion of The Organized Church as a Power will be opened by Rev. G. H. Hubbard of Enfield, Mass., and Rev. W. A. Bartlett of Lowell, Mass. The anniversary dinner follows at six o'clock. The graduating exercises take place Tuesday afternoon at half-past three, Dr. C. E. Jefferson of New York speaking on The Work of the Minister. The charge to the Graduating Class will be given by President Hartranft, after which

degrees and diplomas will be conferred. Miss Burroughs, Messrs. Gaylord, Mather, Sanderson and Schmaonion of the Graduating Class have been appointed to speak, but are excused because of the necessary shortening of the program.—The Conference Club held a moot council last week, giving a practical illustration of the work necessary in organizing a church.—A faculty-student conference was conducted last Friday by Professors Mitchell, Perry and Walker on the subject, Christian Science and Spiritualism.—The annual drawing for choice of rooms in the seminary was held last Friday.—The Yale Band held meetings in this city May 6-9 inclusive.—Eugene B. Tre Fethren is called to Ipswich, S. D.

Yale

The Senior address was by A. A. Amy on The Relation of the Individual and Social Factors in Christianity.—The school will present 22 candidates for the degree of B. D. at the university Commencement in June. Two members of the Graduate Class are candidates for Ph. D. this year: H. F. Rall, '97, at Halle, Germany, and C. S. Macfarland, '97, at Yale.—At the Political Science Club S. C. Sturgis discussed The Condition of the Working People of New England and of the South.—Dr. F. L. Chase lectured on Meteors and Meteorites before the Phi Beta Kappa Society.

Chicago

At the weekly conference in chapel, April 26, Rev. J. W. Rain gave readings from Ian Maclaren's works.—The examinations in the German department were held May 1, 2, the subjects covered being: Dogmatics, Ethics, Homiletics, Church Polity, Church History, Hebrew, Biblical Theology, New Testament Introduction and Greek. In this course there are 17 men.—Professor Boardman's new book on History of New England Theology has just appeared.—Professor Scott read a paper at the meeting of the Chicago Association, May 2, on Piety and Theology in Current Discussions and Life.

Continued on page 691.

*'One Grain Fills Not a Sack
But Helps Its Fellows.'*

In Spring work, we sow grain and expect a harvest. The cloddy ground is plowed, harrowed and cross-harrowed until with proper fertilizing it is in condition to respond heartily. How about your blood? It should have attention; the clods of impurity need dissolving and purifying with Hood's Sarsaparilla.

If this is done, the grains of health (corpuscles of blood) will bring you into perfect state, making you better fitted for life's duties and pleasures. Hood's never disappoints.

Blood Disorders—"There is no better remedy than Hood's Sarsaparilla for the blood. I cannot endorse it too highly." Mrs. C. G. KELLER, 2928 S. 13th Street, St. Louis, Missouri.

Rheumatism—"I tried many remedies for rheumatism in hip and knee, but found no relief. Three bottles of Hood's Sarsaparilla cured me and have not had any pains since." R. A. WATERHOUSE, Kennebunk, Me.

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This is our new Japanese metallic furniture with inclosures of quartered white oak. The tops of this table and the seats of the chairs are of quartered oak; the rest is twisted wrought iron in a rich copper finish.

This inexpensive furniture has nearly every virtue. It is pretty enough for the drawing room and cheap enough for the lawn. For a summer house it is just what has long been

needed. It is worth twice the price of ordinary furniture because it is available both inside and outside of the house.

Yet it costs less than any summer furniture.

PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,
48 CANAL ST., BOSTON.

Continued from page 690.

CONFERENCES AND ASSOCIATIONS

MASS.—The spring meeting of Norfolk Conference was held at North Abington, May 2. The entire meeting was interesting and successful. Both sessions taxed the capacity of the church. The report on work of the churches showed a falling off in figures all along the line. The net gain in members was only one-fifth of last year's. The Y. P. S. C. E. had shrunk over 400. But with hardly an exception hopeful messages for the coming year were sent in. The general theme was: Spiritual Life, the subtopics being: The Quiet Hour, Family Religion, Public Worship, Systematic Benevolence, Reverence, Other Worldliness. Rev. Daniel Evans of Cambridge spoke upon A Weekly Rest Day for Working Men. Rev. George A. Hood represented

the Building Society and received for the society the sum of \$30, believed to be the largest conference offering for that object ever taken in New England.

The Struggle for Character was the general subject at Hampden County Conference in Feeding Hills, May 3. The topics were: In Daily Life, In the Home, In Business, Under Extraordinary Circumstances, On the Field of War and The Clash of Races. Reports indicated a decrease in benevolences during the past three years, but an increase of 128 in membership the past year. Dr. W. H. Webb preached the sermon on Things New and Old.

CR.—Hartford Conference met at Suffield. Under the general topic, The Benevolences of Our Churches, the themes were: (a) Our Gifts and Our

Obligations, (b) How Are We Giving? and (c) How to Promote the Spirit of Giving. Other subjects were: Congregationalism, and The A. M. A. The conference adopted a resolution asking the President to suspend by his order all liquor selling in the army posts until the opinion of the Attorney General shall have been tested in the courts.

N. Y.—Western New York Association met at Salamanca, April 25, 26. Rev. J. W. Bailey preached the sermon. Topics were: Congregationalism, (a) Our Polity, (b) Our Theology, (c) Our Spirit; Departments of Church Work, (a) Christian Endeavor, (b) Sunday School, (c) The Prayer Meeting; The Church (a) Present Day Problems, (b) Present Day Opportunities.

Continued on page 692.

The CHOICE of a BUSINESS BANKING By GEORGE G. WILLIAMS

President of The Chemical National Bank of New York

The Advantages of the Country College

By NATHANIEL BUTLER, President of Colby College

A popular article pointing out to young men and their parents the advantages of the country college as compared with the university. Doctor Butler tells what sort of men should select the country college, and why; and, in a word, sums up its special advantages for the benefit of the young man who is about to choose his Alma Mater.

In this week's number of

THE SATURDAY EVENING POST

Founded A.D. 1728 by Benj. Franklin

(OF PHILADELPHIA)

Dated Saturday, May 13.

Travels and Troubles in the Orient

By ROBERT BARR

Real life there as he found it; his little difficulties with Turkish officials were actual experiences, and are decidedly dramatic.

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THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

Continued from page 691.

CLUBS

MASS.—The Essex Club had a symposium last Monday night in Salem on the subject, The Czar's Proposal for Partial Disarmament. Opening addresses were made by Dr. A. W. Moore of Lynn and Hon. A. P. White of Salem.

NEW ENGLAND
Boston

[For other Boston news see page 676.]

Union received 22 new members at the communion last Sunday, 15 of them being on confession. — **Maverick** of East Boston received 21 accessions, all but five on confession. — **Shawmut** received 18, with nine on confession. — In **Dorchester Pilgrim** received 10, three on confession, and **Second** received 21, 10 on confession. — **Highland** had 13 accessions, all on confession.

Massachusetts

NEWTON CENTER received a large number of new members last Sunday, the total being 18, of whom 13 came on confession.

BROCKTON.—**Swedish** dismissed its pastor, Rev. J. E. Johnson, by council last week Wednesday, and gave a public reception to its new pastor, Rev. August Pohl, Friday evening. — **Porter** has received 30 accessions since January. The women of the church have raised the \$500 which they pledged for the coming new organ.

FRABODY.—**Second** observed its 25th anniversary, April 30, with appropriate exercises. The program included special music, greetings from former pastors, a message from the mother church, the South, by Rev. G. A. Hall, a historical sketch by Mrs. M. M. Brown and an address, The Church of Today, by the pastor, Rev. L. J. Thomas. The services were of much interest, and a representative delegation was present from South Church. The relation between the two churches is extremely cordial.

GREENWICH.—Rev. L. D. Perry, the pastor, was tendered a farewell reception on the evening of May 1, at the close of a nearly five-years' pastorate. He has been a vigorous, faithful and efficient worker as well as leader in the Y. P. S. C. E. His resignation is a matter of deep regret to the church.

WORCESTER.—**Union.** During April and May Dr. Tuttle is giving a series of after-Easter sermons on Jesus and His Apostles During the Forty Days. A new organization, The Heralds of the King, has been formed among the children for the study of the fundamental truths of the Christian life. — Since her return from a visit to the Santee Indian agency Mrs. West has secured \$500 in Union and other churches to complete the \$3,000 necessary for a much needed artesian well at the school. — **Hope.** A Men's Association of 20 members has been organized. The S. S. attendance has recently increased to over 240. The benevolent offerings for April amounted to \$100.

WHITINSVILLE.—On May 5 the church dedicated its fine new edifice, of which next week a half-tone reproduction will be inserted in these columns.

LONGMEADOW.—The 29th annual May breakfast was held in and around the chapel May 1. A large company was present, and a considerable amount was realized. Some old residents of Springfield, who have for many years been present on these occasions, were again in attendance.

Maine

[For Maine Broadside see page 686.]

SCARBORO.—The pastor, Dr. Merrill, preached his farewell sermon last Sunday. Among other facts brought to view were the removal of the debt on the church, the enlarging of the parsonage, the gathering of a public library of 500 books and an addition of over 30 members on confession to a church now numbering 70. The pastorate was four years and a half.

AUBURN.—**High Street.** At the annual meeting, May 2, the reports were encouraging, seven having been received on confession and 10 in all, making a total of 348. Payments have been made on the church debt. A historical paper was read, and the pastor, Rev. C. S. Patton, spoke of progress during his seven years.

NORTH WATERFORD AND STONEHAM.—Rev. A. P. McDonald closed his labors April 30 after a successful work of two years. Three new members were added in Stoneham that day. Sixteen have been added to the Waterford church during the pastorate.

HANCOCK POINT.—The new chapel built through the efforts of summer visitors will be ready for use early in June. The work is undenominational and the preaching will be by summer residents among

whom are President Hyde of Bowdoin and Professor Ropes of Bangor.

SACO.—The pastor, Rev. P. H. Moore, has recently attracted more than local attention by his repeated denunciation of the prohibitory laws of the State and advocacy of local option as a substitute.

BATH.—**Central.** In extending a call to Rev. D. L. Yale, recently of Ellsworth, this church seeks to obtain a pastor who has done excellent work in the State, and who will be gladly retained if possible.

Continued on page 693.

For a Nerve Tonic

Use Horsford's Acid Phosphate.

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3.0x 6.0.....	1.75	9.0x10.0.....	9.00
4.0x 7.0.....	2.87	9.0x12.0.....	10.50
2.6x 9.0.....	3.00	9.0x13.0.....	12.00
2.6x12.0.....	4.00	9.0x15.0.....	14.00
3.0x 9.0.....	4.00	10.0x14.0.....	14.00
2.6x15.0.....	5.00	12.0x13.6.....	17.00
3.0x12.0.....	5.00	12.0x14.6.....	18.00

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Our STRAW MATTING sale is proving the most successful one in all
our experience. In addition to all our other mark-down mattings, as advertised
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Not over two rolls sold to any one customer.

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Carpets and Upholstery,

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Continued from page 692.

GRAY.—Rev. H. L. McCann, the new pastor, has been uniting with the Free Baptist pastor in a series of union services, with a good degree of interest as a result.

South Church, Kennebunkport, has voted to place several memorial windows in its building. The women recently raised \$40.—Deer Isle's parsonage has been painted and renovated.

New Hampshire

HAMPTON.—The movement looking to extensive repairs and improvements on the edifice outside and in, at a cost of about \$2,500, has been a decided success, nearly money enough having been already made available, and work has been begun. The roof is to be reshingled, the exterior of both church and chapel painted, the gallery removed and the organ placed on the lower floor, the pulpit remodeled, possibly the old pews replaced with new ones, the front entrance changed, the ceiling and pulpit end of the auditorium sheathed in steel, walls frescoed, windows of corrugated glass put in and new carpets. It is expected that improvements will be completed by June, when the church will be rededicated. The ladies recently gave a Colonial Tea in the Webster Chapel, which was well attended and successful. An excellent literary and musical program was provided, including solos, readings, pantomimes and an attractive rendering of old-time songs by a chorus of ladies in colonial costume. The pastor is Rev. J. A. Ross.

At a recent meeting of the trustees of the New Hampshire Missionary Society its secretary, Rev. A. T. Hillman, was instructed to make a thorough investigation of the religious condition of the rural districts and incorporate his conclusions in his forthcoming annual report. This is a result of the Governor's Fast proclamation.

Vermont

BENNINGTON.—Second, Rev. C. R. Seymour, pastor, recently held its 63d anniversary, with roll-call, supper, music and addresses. The church has 471 members, a gain of 11 during the year, and is the fourth in the State in membership. At the end of 1888 there was a debt of \$1,500, which was soon more than met by subscriptions, so that the new year opened with money in the treasury.

FAIR HAVEN.—Rev. Robert H. Ball observed the 10th anniversary of his settlement by calling to his aid several of the neighboring pastors for evangelistic services.

Rhode Island

PROVIDENCE.—Free Evangelical. Rev. J. H. Larry is taking a needed rest in a trip South, accompanied by his daughter, to the mountain regions of Tennessee. He expects to bring back photographic memorabilia of his trip for lecture purposes. Recently electric lights have been put into the vestry.—Riverside. The resignation of Rev. E. H. Hadlock, to accept the call to Olivet Church, Springfield, Mass., leaves this church with a great consciousness of its loss. The church recorded its esteem for him in a series of fitting resolutions when his resignation was accepted.

Connecticut

HARTFORD.—Fourth. Mrs. N. C. Bronson, organist for 16 years, was presented last week with a sum of money as an expression of appreciation by the members of the congregation.—Glenwood has presented its organist, Miss Maud Wills, with a gold watch and chain as a reward for faithful service since the organization of the church.—The Yale Band occupied five pulpits last Sunday morning and a like number Sunday evening, to which services all the other Protestant churches in the city were invited. District conferences were held Monday and denominational rallies Tuesday.

BERLIN.—Following the annual sale of pews, an effort was made to raise by subscription the remainder of \$8,000, with which to repair the church, build a new parish house and make a start towards procuring a new parsonage, \$5,000 having been already subscribed.

NORWICH.—Broadway has raised the amount necessary to support a foreign missionary and has selected Dr. J. D. Davis, a colonel in the Civil War and a prominent missionary worker, who will labor at Kioto, Japan.

GLASTONBURY.—A large gathering of friends was present at the funeral of Miss Helen E. Waters, daughter of the pastor. She was prominent in church work and in the social life of the community.

ENFIELD.—First is making elaborate preparations to celebrate the 200th anniversary of its organization June 3, 4. The church is being painted and will be thoroughly renovated inside and out.

MIDDLE STATES

New York

[For New York city news see page 670.]

BINGHAMTON.—First. At the closing communion of his pastorate Rev. W. B. Thorp received into membership 26 persons, more than half being heads of families, and all but five on confession. He preaches his last sermon next Sunday. During the preceding week Mr. G. H. Archibald is to conduct a series of special meetings for parents and teachers. The church, although in prospect of being without a pastor, is preparing to carry out its undertaking to entertain the annual meeting of the A. M. A. in October.

New Jersey

VERONA, organized but two years ago, is prospering under the pastorate of Rev. W. J. Paske. It now owns a comfortable building, has doubled its expense without outside aid and increased its membership largely. All departments are fully organized.

ORANGE.—Trinity, Dr. F. W. Baldwin, pastor, has adopted the individual communion cups, using them for the first time May 7.

Continued on page 694.

Dinner Ware.

Intending buyers will find in our Dinner Set Department (3d floor) an extensive variety of Table China, including the newer designs in our late importations. The exhibit includes the old standard patterns, in the old Blue Canton China, the old Blue Onion Meissen China, the old Blue Willow Ware, and Wedgwood shapes, in sets or parts of sets, as desired.

All grades, from the moderate cost up to the expensive China Services, from the Minton and Cauldon potteries, including the designs of the best English, French, German and Chinese potteries.

An attractive display of richly decorated China Plates in single dozens for Wedding Gifts, costing from \$5.00 to \$300.00 per dozen.

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AT MANUFACTURERS' PRICES.

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CARPETS AND UPHOLSTERY,
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BOSTON.

Continued from page 693.

CEDAR GROVE is rejoicing over the decision of the pastor, Rev. Dr. B. F. Bradford, to decline the call to Chester.

THE SOUTH

Georgia

[For news see page 688.]

THE INTERIOR

Ohio

[For Cleveland news see page 689.]

CINCINNATI.—The Pilgrim Brotherhood at a recent meeting voted to make an aggressive move to introduce the Pilgrim Brotherhood into every church in Miami Conference. It was also decided to correspond with every brotherhood in the denomination in large cities for the purpose of securing, if possible, one universal brotherhood, all adopting the historic name of Pilgrim. It is herein requested that all officers of brotherhoods or Men's Clubs send samples of their printed matter and their opinion regarding the above proposition to E. A. King, president, 2910 Gilbert Avenue.—*Columbia*. The first regular meeting of Pilgrim Brotherhood "No. 2" has just been held.—*Plymouth*. There is no pastor here at Price Hill, but under the leadership of Mr. B. B. Brooks a Sunday school is maintained, a midweek prayer meeting and occasional platform meetings by laymen.

SPRINGFIELD.—Dr. Barrows, president of Oberlin, gave the Y. M. C. A. annual address recently, preached in the Second Church in the morning and in the First Church in the evening, and addressed 500 high school pupils Monday morning on Samuel Adams.

Illinois

[For Chicago news see page 675.]

MARSHFIELD has declined by a hearty vote to accept the resignation of Rev. C. M. Clark, and he will remain.

Wisconsin

SPRING VALLEY rejoices in the completion of a meeting house, unusually attractive and well adapted for its purposes. The main building has been in use since December, but its parlors and general rooms beneath have been recently completed. It was dedicated May 2, in connection with the closing session of Eau Claire Convention. The convention was provided with two meals each of the two days in the attractive lower rooms, which are mostly above ground. The pews were made by a young man of the community and show skill and taste. Rev. W. H. Short, the pastor, is commended highly for his leadership and sacrifice for the undertaking. The building was painted and much of the other labor was done by him, and he raised most of the \$3,000 to cover the entire expense.

MILWAUKEE.—*Plymouth*. Rev. L. H. Keller has lately come to this field and reports an encouraging future. Ten accessions to membership were to be made at the May communion.

BARABOO has called Rev. J. W. Hargrave of Cleveland, who has been pastor of the Archwood Avenue Church there since 1894. He enters upon his new pastorate at once.

THE WEST

Iowa

CORNING.—Rev. E. C. Moulton has closed his work, much to the regret of the townspeople and the church. Before his departure, and on the eve of his 70th birthday, the G. A. R. post and some of its friends united in presenting him with a gold-headed cane. He has decided to retire from the active ministry and will reside in Red Oak, the seat of an earlier pastorate.

ATLANTIC.—Repairs amounting to \$1,200 have been undertaken. A member has recently given \$1,000 each to the A. M. A. and the A. B. C. F. M.

Minnesota

ST. PAUL.—*Plymouth*. Evangelist D. M. Hartough began meetings April 29. The way had been well prepared by the holding of cottage meetings and by thorough advertising. Though not at the best season of the year, the meetings have opened auspiciously and much is hoped from them for the future of this down-town church. Rev. G. E. Soper is pastor.—*St. Anthony Park* is also in the midst of a series of evangelistic services, as the opening event in the new house of worship. Rev. E. S. Pressey has led up to this series of meetings by the work of preceding months, and much interest is manifested. Mr. C. N. Hunt is the evangelist in charge.—*People's*. Dr. S. G. Smith occupies the chair of sociology in the State University in addition to his parish duties, having devoted many years to studies along this line. He has been visiting some of the State charitable institutions with his classes.

MINNEAPOLIS.—*The Ministers' Meeting*, April 30, listened to an important paper by Rev. S. V. S. Fisher, giving a history of the Congregational churches of the city. The record showed that the average pastorate has exceeded two years by only a few months. As several pastorates have attained nearly a decade, this fact indicates rapid changes in other fields.

Nebraska

HARVARD has a good record for the first quarter of this year—43 new members received, 37 on confession. Of these 31 came in March. The clerk writes the *Nebraska Congregational News* that she thinks these accessions have largely resulted from quiet, heart-to-heart talks by the pastor, Rev. R. S. Osgood.

According to the State Minutes, just out, Nebraska has 202 churches, with 13,006 resident members. The accessions on confession in 1898 were 996, and benevolences amounted to \$16,667, which is \$2,781 more than the previous year. The largest increase was for Christian education, while the amount given for S. S. work was \$1,111 against \$781 in 1897. Over 70 churches had no additions on confession.

PACIFIC COAST

California

[For other news see page 689.]

REDLANDS.—*First*, having outgrown its present edifice, has decided to build a new one. A recent morning service was given up to the building committee. In an hour pledges for building and furnishing to the amount of \$17,000 were received. Rev. J. H. Williams is pastor.

Washington

SEATTLE.—*University*. The edifice is being repaired and Sunday school and social rooms are being made in the basement. A pulpit clock has been put in by one of the members and a pulpit chair by Plymouth Church. Being adjacent to the State University, which is now adding two large dormitories, it is expected that its congregations will be largely increased.—*Plymouth* has received from a member of the congregation the gift of an individual communion set, consisting of 540 gold-lined cups, with an arrangement for multiple filling. The Men's Club, whose membership is limited, is so popular that it has a large waiting list. Rev. W. H. G. Temple will go East for his vacation, and will address the annual meeting of the H. M. S. at Hartford on the needs of Washington and Alaska.—*Taylor* has gained in membership during the past year over 20 per cent., having received additions at every communion service. Interest in its prayer meetings has of late been increased by a series of talks by the pastor, Rev. G. H. Lee, on the Creed of 1883.—*Greenlake*, Rev. Thomas G. Lewis, pastor, which has dwelt long in a hall, is meeting with fair success with its subscription for a house of worship, which it hopes to erect during the summer.

ALASKA

DOUGLAS.—This first Congregational church in Alaska dedicated its house of worship April 23. Rev. L. L. Wirt is founder and pastor.

For Weekly Register see page 695.

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Weekly Register

Accessions to the Churches

Conf.	Tot.	Conf.	Tot.
CONNECTICUT			
East Hartford,	5	5	
Mt. Carmel,	4	6	
Putnam,	8	10	
MASSACHUSETTS			
Arlington,	1	13	
Boston, Baker,	3	4	
Berkley Temple,	3	4	
Bristol,	3	6	
Eliot,	12	2	
Highland,	12	13	
Maverick,	16	21	
Nepeset, Trinity,	5	7	
Park St.,	2	4	
Phillips,	4	5	
Flitgin,	3	10	
Second,	10	21	
ter,	9	18	
Shawmut,	1	23	
Union,	1	7	
Village,	7	3	
Walnut Ave.,	1	3	
Cambridge, North	21	29	
Ave.,	3	3	
Chelsea, Central,	14	17	
First,	5	5	
Brockton, First,	8	11	
Porter,	15	16	
Waldo,			
Conf., 337; Tot., 593.			

Total since Jan., 1: Conf., 4,013; Tot., 8,103.

Calls

AUSTIN, J. M., Sheffield, N. B., to Brooklyn and Beach Meadows, N. S.
 BLUNT, Harry, Iowa City, Io., to Old Orchard, Mo.
 BOSS, Roger C., formerly of Pittsburg, Kan., accepts call to Brooklyn, Kan., not to Lyons, Col.
 BRADFORD, Benj. F., Cedar Grove, N. J., declines call to Chester.
 BRAINE, A., Milton, N. S., to Margaree.
 CHALMERS, Jas., Boss Memorial Ch., Port Huron, Mich., to Second Ch., Toledo, O.
 CHASE, James B., to serve at Hull and Perkins, Io., for a year, in connection with principalship of Hull Educational Inst. Accepts.
 CHATFIELD, Geo. A., formerly of Rico, Col., accepts call to Lyons, instead of to Starkville.
 COUCH, Chas. H., Dowagiac, Mich., to Parsons, Kan.
 DAVIES, Richard R., Meadville, Pa., accepts call to Vergennes, Vt.
 DEKORNE, Jules A., to remain at Mapleton, Minn., for the fifth year.
 DUNNING, Morton D., Hartford Sem., to New Preston, Ct., for six months. Declines.
 EMERY, Clarence F., Bangor Sem., to Stowe, Vt. Accepts.
 HALL, Newton M., Preab, Ch., Oneonta, N. Y., to North Ch., Springfield, Mass.
 HARBEN, A. M., Wm., to remain at Blue Rapids, Kan., another year. Accepts.
 HARRISON, Hiram B., Courtland St. Ch., Chicago, to Fairmont, Minn.
 HOOPER, Frank W., to remain the third year at W. Rockford, Ill., also to Denver, Ill. Accepts the latter.
 KRAUSE, Fred'k C., Pacific Sem., to Hillyard and Pleasant Prairie, Wn. Accepts.
 LACEY, J. M., to remain another year at Stellacoom, Wn. Accepts.
 LAKE, Geo. E., Bangor Sem., to Patten, Me., where he has been supplying.
 MCELHINNEY, C. L. (Meth.), to Princeton, Me.
 MATSON, Bernard G., Medina, O., accepts call to Taunton, S. D.
 MERRILL, Henry A., to remain with First and South Ch., Kennebunkport, Me.
 PEASE, Charles, Chicopee, Mass., to Long Beach, Cal. Accepts.
 PRATT, Ernest, to remain at Wellsville, Kan., with the eased salary. Accepts.
 ROBERTS, Owen W., recently of New Rockford, N. D., accepts call to Kensal and Wimbledon.
 BOSS, A. B., Montreal College, to Keswick Ridge, N. B. Has begun work.
 SPANSWICK, Thos. W., Guthrie, Okl. Accepts call to Newage, Mich.
 TRE PETHREN, Eugene B., Hartford Sem., to Ipswich, S. D.
 VROOMAN, F. A., to Maple St. Ch., Winnipeg, Man. Accepts.
 WILLIAMS, Harriet E., Black Earth, Wis., to be asst. pastor at Madison. Accepts.
 YALE, David L., recently of Ellsworth, Me., to Central Ch., Bath.
 YOUNG, Wm. E., to remain another year with Almira, Wn., and three other churches in the Big Bend.

Ordinations and Installations

ALGER, Frank G., i. Whitefield Ch., Newburyport, Mass., Apr. 25. Sermon, Dr. A. A. Berle; other parts, Rev. Messrs. C. S. Holton, A. W. Hitchcock, J. H. Reid, G. L. Richmond, M. O. Patton, Dr. J. D. Kingsbury.
 DOANE, Frank B., i. Cheney, Wn., Apr. 27. Sermon, Pres. S. B. L. Penrose; other parts, Rev. Messrs. Wm. Davies, F. V. Stevens, J. D. Jones, T. W. Walters, F. B. Jackson.

Resignations

CHEVIS, Ernest C., Staples, Minn.
 CLARK, Chester M., Marselles, Ill., withdraws resignation.
 ENLOW, Chas. E., Crystal Lake, Ill.
 FOSB, Geo. A., Stratham, N. H.
 FRYER, Jas. F., Bellaire, Mich.
 GILMORE, Geo. W., as professor of Biblical history and lecturer on comparative religion, Bangor Sem., to study abroad.
 HOLBROOK, David L., Fond du Lac, Wis.
 MERRILL, Jas. G., Scarboro, Me.
 RAYON, Thos. F., Palermo, Cherokee, Thermalito and Wyandotte, Cal.
 ROBERTSON, Albert A., not resigned at Hobart, Ind.
 BOBBE, Benj. A., Grafton, Mass., in the 16th year of his pastorate, to take effect July 31.
 BOBINKAM, Nath'l I., University Ch., Chicago, renews resignation.

Dismissions

BIRD, Martin B., Second Ch., Brainerd, Minn., Apr. 24.
 WEBSTER, Eugene C., Neponset, Boston, Apr. 26, to take effect May 1.

Churches Organized

EUGENE, Ore., Alpha-Central (branch of First Ch.), 16 Apr., 21 members.

Stated Supplies

BARTON, F. E., alternately at Union Ch., West Varley, Arthur, Bethel, Me.
 RIGGS, G. S., at Bungo and Ellis, Minn.
 GOODWIN, Sherman, Orford, N. H., at Orfordville.
 HARTWELL, Minot S., recently of Yarmouth, Me., at Pownal.
 TUPPER, Henry M., at New Smyrna, Fla., for a month.

Miscellaneous

BAILEY, Supt. Amos J., has not yet fully recovered from his protracted illness, but has already resumed field work.

EDWARDS, Jona., has received from Pleasant Prairie Ch., Spokane, Wn., valuable copies of *Flake's The Beginnings of New England* and *The Life of Henry Drummond*.

MC EWEN, J. D., before leaving Stouffville, Ont., for Santiago, Chile, was tendered a hearty farewell by his church and the ministerial association. Appreciative addresses were read and Mrs. McEwen was presented with a picture and a traveling bag.

MILES, Thos. M., has received a chainless Columbia bicycle from some of the men in his ch. at Bristol, Ct. SMITH, Edwin, and his family, at the close of his 13 years' pastorate at Bedford, Mass., were presented with a generous roll of bills and other gifts. At Ballardvale they were tendered a reception and some more gifts.

I love the world the more because I know it is God's world; even as a dry leaf, given by a lover, is dearer than all pearls from whose loves us not.—*Theodore Parker.*

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

AN UNUSUAL NOVELTY.—Occasionally there is a specialty brought out by the Paine Furniture Company which we feel to be of great interest to our readers, and when such articles are offered we like to call attention to them. The Japanese metallic furniture described today under the heading "Coppered Oak" is something which is quite out of the beaten path of trade. We urge our readers to see it.

THE crockery shops of Boston at this season are among the attractions for those who have a pride in this feature of household belongings, and never was the fashion for handsome china and glass both here and in Europe more in vogue. With the improved methods of manufacture values never were so low. Jones, McDuffee & Stratton's store, with its extensive and varied stock, is an important establishment in this branch of commerce.

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